

THE ECLECTIC REVIEW,

For NOVEMBER, 1811,

Art. I. *The Ramayuna of Valmeeki*; with a Prose Translation and Explanatory Notes. By William Carey and Joshua Marshman. Vol. II. Containing Part of the Second Book. 4to. pp. 522. Price 30 Rupees. Serampore. 1808.

SOME time since, a number of our pages were occupied with an account of the first volume of this work, and with a few observations suggested by it, relative to the quality of those accessions which our literature is beginning to derive by sluices from the vast reservoir of the Sanscrit, —where every fish is a god, every shell a shrine, and every group of weeds along the edge a sacred grove. We took the opportunity, by the way, of congratulating those exalted and refined spirits who, sickening at the insipidity of all that has been supplied by European intellect and Christian revelation, had been confidently hoping for a renovation of life and joy, from quaffing, at last, these sacred waters.

It appears to be the settled intention of the missionaries, to bring the whole of this enormous poem within the confines of English literature, though no less than eight volumes must follow the present one to accomplish the purpose. And for such an intention, they may allege the reasons which are given for selecting the *Ramayuna* to be the first of a number of works, to be translated in succession—that it exhibits a lively view of the manners, moral notions, and mythology, of the Hindoos; and that it has been held in the utmost reverence, over an immense space of country, and for a long series of ages. Indeed it is striking to reflect, that the precise contents of this book,—that the extravagant fictions, the pictures of deities and heroes, and the moral maxims, now for the first time drawn out to

view from within the darkness of these black and dense lines of Sanscrit characters, which occupy the upper part of the pages before us,—have been the subjects of reverential attention to hundreds of millions of the human race; that the composing of these lines, by one particular mortal, whether in temple, bower, cave, or hut, whether in the hours of morning or evening, was an act which was to operate in creating the mental condition of a countless number of successive generations; that these very sentences, perpetuated in these very letters, have, with invariable power over faith and imagination, been perused and dwelt on in solemn thought as divine emanations, by the authoritative teachers of an immense people, during all the changes of European literature, polity, and religion, from remote ages to the present time.—Regarded in this point of view, a performance still more destitute, if that be possible, of all marks of vigorous intellect, and therefore of all truly sublime or beautiful operations of fancy, than even the *Ramayuna*, might possibly claim to borrow the English language to interpret a portion of its puerility and raving to the readers of the Bible, and Milton, and Locke.

A slight abstract of the fable, as carried forward in this volume, will perhaps not be unentertaining to some, whose patience would fail in any attempt on the story at large. In this second stage, the narrative acquires a character somewhat different from that which it exhibited in the first book. Not that it becomes substantially much more rational; but it is a good deal more tame. The manner in which it set off, as compared with that in which it is here proceeding, reminds the reader of his having sometimes seen a stage coach starting in the midst of a town, and dashing along the street with a most furious clatter, and shout, and blast of horn, all which impetuosity and uproar have declined into a comparatively sober and noiseless movement by the time the vehicle has got some little distance on the road. Or he may recollect having observed, on the evening of the fifth of November, the reduced spirits and vociferation of a company of imps, after they have expended all their squibs and rockets, and have only a more ordinary kind of combustibles and blaze left to prolong their amusement. The first part was crowded with a mob of prodigious shapes, of the same quality as the Giant Orgoglio in the *Fairy Queen*, who proved, on Prince Arthur's lopping off his head, only a superficial bulk inflated with air; and the turbulence of these monsters, tossing about islands, continents, or worlds, and beating

Chaos itself into a foam, produced events excellently adapted to exemplify the silliness of greatness essayed by a feeble intelligence.

Amidst the noise of those transactions, prince Rama, the old monarch Dusha-rutha's eldest son, the hero of the work, and who was nothing less than an incarnation of Vishnoo, the Preserving Power, (appointed to fight and destroy Ravana, a dreadful tyrant that annihilated men and frightened the gods,) had contrived to grow up to the age of seventeen, the favourite of his father and of all, but one or two, of his father's subjects. The poet, having first deeply inhaled the incense of his own praises, styling *himself* the 'divine sage, who at one view comprehends the universe' 'glorious as the sun,' and his *work* a 'divine poem, which destroys all sin and fear, and procures wealth, fame, long life, and posterity,'—'an astonishing ocean, filled with the jewels of the Veda,'—a work the 'hearing and repeating of which is holiness, and will obtain present felicity, and after death an entrance among the blessed,'—at the first recitation of which 'all the sages were astonished, and crowded around by thousands, with eyes fixed through joy and wonder, uniting in a joyful burst of applause, "Excellent! excellent! oh! this poem! the very expression of nature! Oh! the exquisite story of the divine Rama!"—the modest bard, having thus settled all questions as to the merits of himself and his work, and forestalled the critics, may afford to lavish his praises on the eldest son of old king Dusha-rutha, with a boundless profusion. But we must complain that, in doing this, he most needlessly amplifies his eulogium, by enumerating virtues which every one would have known to belong, as matter of course, to such a personage; for instance, his keeping the most virtuous company, his temperance, and his intense application to study. A slight extract, from about the conclusion of the former volume, will give some notion of the character of this Indian prince.

'Rama, the chief of men, possessed of every excellent quality, was the source of pleasure to his father, his mother, his friends, and the whole kingdom: to all he constantly spake in the most affectionate and pleasing manner; addressed by any in reproachful terms he did not return an unlovely word. With those eminent in wisdom and religion, in age and excellent qualities, he constantly spent his time in conversation. He was learned, generous, and of quick perception; first in addressing a person, of pleasing speech, heroic, not stained with his own great valour; of incomparable address, wise, revering the aged, peculiarly attached to those devoted to him; the delight of his subjects, compassionate, of subdued anger, honouring

the brahmans, and ever commiserating those in distress; blandiloquent, not a detractor, void of desire after even his hereditary dominions, and esteeming the acquisition of wisdom beyond that of a kingdom; pitiful towards all creatures, the asylum of all desiring protection; munificent, the protector of the good, beloved of his dependents, ready to repay a kindness, grateful, engaging in only just wars, a discerner of good qualities, full of excellence, self-subdued, of decided mind, not a procrastinator; able, prompt in action, gracious to his friends, easy of access, renowned; one ready to part with his life, his dignity, his dearest enjoyments, but never with truth; sincere, munificent, amiable, humble, of excellent disposition, meek, just, of great promptitude, magnanimous, incomparably good, energetic, clement, grateful to the sight as the lunar orb; invincible in war, pure as the autumnal sun, attentive to the aged, having all his organs in subjection, in weighty affairs delivering his opinion with conciseness and modesty, although in eloquence equal to Vachusputi.'

'If more is wanted, more may be had,' from a speech made to his father in his praise, by the Brahmins and other great people of the empire.

'We will mention, O divine one, the amiable, the joy-creating qualities of thy wise and god-like son. O lord of men, he transcends in excellence the whole of thy race; none can equal him, accomplished, courteous, of subdued anger, prescient, and magnanimous. Rama is the most excellent of men, faithful, a promoter of truth; from Rama proceed virtue and prosperity. In diffusing happiness among the subjects of his kingdom, he resembles the serene queen of night; in forbearance and goodness the patient earth; in wisdom a Vrihasputi: (preceptor of the Hindoo gods) 'he is thoroughly acquainted with duty, steadily regards truth, is excellent in disposition, void of detraction, forgetful of injuries, affected by the miseries of others, sincere, grateful, of subdued desires, meek, calm, always attentive, speaking with tenderness to every creature, faithful to truth. Such is Rama, revering the aged, the learned in the Vedas, and the brahmans. In conflict invincible, whether with gods, infernals, or men; skilful, in all weapons, divine and human; he is conversant with the Veda and its ungas, being immersed in knowledge, and the observance of sacred rites. In these and the polite arts, he is the chief one on the earth. This magnanimous one is the abode of prosperity, righteous, vast in mind, supplicated even by the twice born, transcendently great in the pursuit of virtue.—When he, desirous of obtaining towns or cities, goes to war, he never returns without conquest. Returning from battle, whether seated on an elephant, or in a chariot, he enquires after the welfare of the citizens, as though they were his own family; and as a parent tenderly asks his offspring respecting those dear to him, he enquires, "Is it well with your sons—your sires—your consorts—your servants—your disciples? Do your pupils, devoted to virtue, pay due attention to your instructions?" Thus, O chief of men, does Rama constantly address us. He is afflicted with the distresses of men, and shares, like a father, their public rejoicings. He is

constantly observant of truth, attentive to the aged, a mighty archer, continent, prefacing his words with a benign smile. Rama, adorned with charming brows, with elongated eyes, of the colour of copper, appears like Vishnoo himself present to mortals,' &c. &c.

This formal panegyric extends still further, and these and similar epithets and attributes are incessantly repeated all along the story. The extract will be acknowledged to be exceedingly curious, when it is considered that this is a specimen of the most elaborate moral portrait-drawing of one of the two reputed greatest masters, if not the one greatest, that India has seen for thirty centuries. The childish repetition of the identical terms and phrases in the same paragraph or sentence, may prove that mere quantity, that absolutely the multitude of lines, was considered as mental fertility by this pre-eminent genius, and his millions of admirers. In the next place, the total want of all classification of ideas, the absence of the slightest perception that similar things should be distributed together, instead of being shaken into such a medley⁸ that cleverness at archery and respect to the aged are the virtues in immediate conjunction, will yield to *our* sages the strongest assurance of success in prosecuting, in these great oriental works, their search for the well-digested and systematic principles of a sublime philosophy.—There needs no remark on the complete incapability of all discriminative and specific conception of character, evident in this assemblage of mere general qualities and their effects. It is in the power of a child to describe a great character, if it may be done by just writing out a list of all the recollected names of virtues, and other admired qualities; now and then, in the course of the enumeration, putting down, as if for employment, till another fine quality's name can be recollected, such perfectly general and unmeaning phrases as, 'excellent in disposition,' 'great in the pursuit of virtue.' It is not enough to bring together, in a crude mass, a number of unorganized moral elements; they must be so modified in combination, so conformed into individuality, as to present themselves in the shape of a true moral person, with a 'living soul.'

It will, at the same time be observed, that the enumeration contains several qualities which it is extremely remarkable to find among the constituents of the heroic character, as represented by an ancient pagan poet. And however justly we despise the Hindoo style of poetic invention, as contrasted with the intellectual strength, discernment, and symmetry, displayed by the Greek and Roman epic poets,

it must be acknowledged that these latter had very little notion how 'humility,' 'meekness,' 'forgetfulness of injuries,' and being 'afflicted with the distresses of men,' could form any part of the character of a great hero.

Though this immense heap of virtues, however, makes a clumsy exhibition in the poem, it must have made a very noble one as organized and animated in the person of the Prince Rama. The natural consequence was, that the subjects of the good old monarch Dusha-rutha could not help admiring him very much. During his minority, which indeed he could hardly yet be said to have finished, in point of time, he had displayed, though invariably with the most captivating modesty, great activity and energy in public affairs. That powerful influence which had first operated, through his example, on the contemporary youth in the Brahminical colleges, was soon extended into the council and the camp; and he found himself, involuntarily, become the most efficient person in the state, and recognized as their chief by all who were most zealous and upright in promoting the public welfare. Nobody, as far as appears, ever thought of charging these patriots with faction; and that such principles did not incur such an imputation, implies a better state of the nation than has ever been heard of since, in any part of the world—except one.—At length a sentiment had very extensively made its way among the people, high and low, that it would be an excellent thing if the old monarch would formally raise the prince to a share of the royal authority. The leading men in the state took upon them to suggest this idea to the venerable person; and happily it proved to be the very thing that his majesty had himself been thinking of ever so long. He expresses the most animated delight at this testimony to the virtues of his son; says that, having grown old amidst the cares and toils of government, he shall be glad of a little relaxation, or, as he more precisely expresses it, 'having passed *many thousand years* under the shadow of the royal umbrella, his worn-out body desires rest;' and he immediately directs the two chief prelates or Brahmins of the empire, Vushishtha and Vama-deva, to make a magnificent preparation for installing the prince, under an auspicious aspect of the heavens, which was to take place in a day or two. The orders they issue in consequence, include the following among other matters.

'Prepare gold, and gems, oblations to the gods, white garlands, honey, and clarified butter; fine and clean cloth, chariots, weapons of all kinds, a full army, an elephant distinguished by auspicious

marks, the white flag, and the royal umbrella; a hundred vessels of gold, brilliant as the fire, a bull with golden horns, a golden tyger's skin. Place them all in the house appropriated to the sacred fire of the king. Adorn all the doors of the inner apartments, and of those in the whole town, with sandal wood, with garlands and incense, fragrant to the smell. Provide food duly dressed and seasoned, with curds, and milk *equal to the desires of a hundred thousand of the twice born*. Having early on the morrow paid homage to the chief of the twice born, let clarified butter be presented them, with curds, parched corn, and *ample fees*. To-morrow, at the moment in which the sun rises, must be performed the Swasti Vachuna*; let the brahmans be invited, the seat prepared, the flags be elevated on the staff, and the chief roads well watered; let those acquainted with musical time, and females beautifully adorned, occupy the second gallery of the king's palace; let rice, with other food, and brahminical fees and garlands, be placed separately in the temples of the gods, and beneath the largest trees sacred to religion; let heroic warriors, armed with long scymeters, and clothed in clean raiment, enter the spacious area of the king.

Childishly as all this sounds, we do not know that it is essentially more foolish than many of the ceremonies with which wiser nations, in later times, are accustomed to celebrate their public occasions.—The ascendancy and rapacity of the Brahmins, so strongly indicated in this passage, are conspicuous through every part of the divine performances thus far obtained from the Sanscrit.

Rama is brought to the king in a chariot, amidst another explosion of epic huzzas,—‘famed throughout the world for valour, might, and length of arm, of fearless mien, an intoxicated elephant; in countenance like a jasper, beautiful to behold, captivating the eyes and hearts of men, and by his beauty, his frankness, and accomplishments, refreshing the people, as an interposing cloud refreshes those fainting with heat.’ ‘The assembly, illuminated by Rama, resembled the star-bespangled autumnal atmosphere, irradiated by the clear moon.’ The king receives his son in a gracious and a splendid manner, announces to him the design, confers on him affectionate benedictions, and concludes with some most judicious exhortations relative to his future conduct, —only verging a little toward flatness of self-evident remark, where he signifies that the more upright the prince's government shall be, the better will his courties be pleased.

Rama is hardly got home, when he receives another message from the king, inviting him to the presence for a

* A ceremony by which the brahmans, taking rice (deprived of its husk without boiling) strew it on the ground, invoking the blessings of the devtas on the ceremony about to commence.

more private kind of interview, in which his father acquaints him that he has 'to-day seen dreadful and ominous visions; meteors falling in the course of the day, attended with mighty sounds, and the clashing of elements.' 'My star, O Rama, is crowded with portentous planets, Soorya [the sun], Ungaruha [Mars], and Rahoo [the dragon's head]. The diviners say, that appearances such as these generally portend the death of a sovereign; he will certainly be the subject of dreadful misfortunes. O Rama, before my senses be gone, be anointed; the minds of the living are inconstant.' The very next day is appointed for the installation; and meanwhile, besides the bustle of public preparation, sundry rites are performed by the individuals immediately concerned. The most solemn of them, called Pranayuna, falls to the share of Koushulya, Rama's mother, and is thus described by the translators:

'the ceremony of stopping the left nostril while the name of the deity contemplated is repeated sixteen times, and then stopping both nostrils whilst the same name is repeated sixty-four times; and then opening the right nostril till it be repeated thirty-two times more.'

To prescribe one of the ceremonies to be observed by Rama, the great arch-brahmin, Vushishtha, is sent in a chariot to the prince's palace (he has a separate establishment); for which official visit, (which might just as well have been saved by means of the two-penny post,) the least compliment the prince thought it handsome to make, was a present of a *thousand cows*. Supposing these to average at twenty pounds sterling, the reader, in pure good nature to the prince, will be glad the interval is to be so short as not to give opportunity for many such visits.

The interval proves, however, to be long enough for the occurrence of circumstances still more undesirable than this.—Here it is necessary to state, that the old monarch has gradually made an assortment of wives to the amount of about two hundred and fifty, only three or four of whom, however, have contributed princes to the perpetuation and glory of the dynasty. Among these three or four, it appears that Kikayee, on account of her youth and beauty, was decidedly the favourite, and had the greatest ascendancy over his majesty—though he nevertheless entertained a very constant affection for the mother of Rama, and for all the other illustrious queens. Some of them, however, appear to have been not a little aggrieved, by certain haughty airs naturally assumed by the favourite. This Kikayee had a son, Bhuruta, a prince of extraordinary promise. She had also a female servant or confidante, who is described as excessively ugly, shrewd, and malicious. The short history of this person confesses, though

the poet does not seem at all aware of the kind of impression the fact will make, that the noblest of heroes had just once in his life lost his meekness and self-command. 'This wretch,' he says, 'bent on evil, who for some fault had been formerly kicked to the ground by the foot of Rama, and had conceived a mortal enmity against him, now recollected the ancient grudge.' We may observe too, that, according to a description, given in the first book, of the imperial city, no such person as this distorted and malevolent hag should have been found existing in it. That description runs thus :

'In that city of well-fed, happy people, no one was unlearned, no one practised a calling not his own, no one dwelt in a mean habitation, no one was unhappy, none without relatives. There was no miser, no liar, no swindler, no one proud or rash, none *malevolent*, no boaster, no one mean-spirited, no worthless person, none who subsisted on the wealth of another; there were none who lived less than a thousand years; no one implacable, and none without a numerous offspring. The affections of the men were fixed on their own consorts, and the women were chaste and obedient to their husbands; both sexes were patient and faithful in the discharge of their respective duties; no one was without ear-rings, or a crown or a necklace; no one went unperfumed, or without elegant clothing, and none were poor in that magnificent city. No one was seen with tarnished ornaments, no one without a nishka of gold, and none without ornaments on the hands. There was no one perverse, no impious person, no brahman without the constant fire, no neglecter of sacrifice, no man who gave less to the brahmans than a thousand rupees, no one who did not properly discharge the duties of life. Brahmans were constant in sacrifice and in reading the Veda, and averse to receiving gifts; no man was an atheist, a liar, or passionate; there was no tale-bearer, no person infirm, nor any one ceremonially unclean. No one was parsimonious, no one unperfumed, no one insincere; there was no one afflicted there, and none unadorned with ornaments. The women, endued with beauty, wit, sweetness, prudence, industry, and every good quality, were adorned with clean ornaments, and dressed in clean apparel; no one was unwise, *malevolent*, *deformed*, or idle. There was no one unfortunate, of narrow mind, or wretched; no one uneasy, no diseased person, no one afflicted with fear,' &c. &c. &c. &c.

It was owing to there being no reviewers in those times, that the poet, after these positive statements and iterations, could with the most easy assurance proceed to tell of the deformed person, the spiteful disposition, and the mischievous contrivances of Kikeeye's attendant, and of that promptitude to evil with which the royal dame herself adopted her malicious inventions. The project (by suggesting which Kikeeye declares that the ugly prompter is transformed into an exquisite beauty to her sight) was, that her majesty should recal to Dusha-rutha's memory two *carte blanche* sort of promises he had once made her, in gratitude for her kind attendance on

him when grievously wounded in a battle with the evil genii; which promises she had at the time declined to turn to account, telling him that she should some time or other claim their fulfilment, when any boon particularly desirable occurred to her mind. Her wicked adviser urged her to claim, now immediately, fulfilment of these two indefinite promises, first engaging his majesty to make a most solemn oath, that, whatever the two things should be that she should ask, he would grant them; and the two favours she was then boldly to ask were no other, than that Rama should be instantly exiled to a great distant forest, to live as an ascetic fourteen years, and that her son should be installed in his stead. But the first movement was to be, her going directly into the house of wrath, enacting the part of a person distracted with grief and indignation. A very curious explanation is here given by the translators :

‘ House of displeasure.—It was and still is the custom for great men to make two or more apartments in their houses, for persons of different sexes who may be displeased, to retire to. The affronted person retires to the appointed apartments, after which the other persons of the family come to know the reasons of the displeasure. When the person who gave the affront comes, an explanation usually takes place, and the parties are reconciled.’

Thus her heroine went accordingly, tore off and flung on the ground her ornaments, and among them a ‘ necklace formed of many hundred thousand pearls,’ shuffled on ‘ sordid apparel,’ and laid herself on the floor. Great was the amazement and distress with which, on returning home from the scene of joyful preparation,

‘ The aged and sinless monarch beheld his young spouse, dearer to him than life, lying on the earth, imagining mischief. As an elephant in a mighty forest beholds a female elephant pierced by the poisoned arrow of the hunter, so the king beheld the distressed Kikeeyee, resembling a climbing plant torn from its support, or a fallen goddess, or a Kinnuree expelled from her splendid seat; a fallen Upsura; or an illusive appearance raised by enchantment, or a deer entangled in the toils; and stroking her, with his mind overwhelmed with fear, he thus addressed her, fallen, and breathing like a serpent, “ O goddess, &c.”’

She is anxiously entreated, conjured, supplicated, to assign the cause of her being in this situation, and assured that no request she can make will be beyond the power or the will of her devoted lord, who avers that, ‘ far as the wheels of the sun travels, the earth is his;’—and it is very remarkable that, among other suggesting questions as to what she would have him to do, ‘ this divine one,’ this ‘ sinless one,’ this mirror of just government, is not ashamed to make this inquiry :—‘ Say what innocent person thou

wouldst have executed.' He pathetically volunteers pledges and oaths in great profusion; she aggravates upon him the inviolable obligation, by most solemnly calling all the gods to witness what he has sworn—and then, without further ceremony, comes out with her two demands. The imperial dupe, on whom all epithets expressive of wisdom have been lavished by the poet, is at first, of course, stricken with amazement, and recovers his powers of reflection only to feel himself filled with anguish. And there follows a very long pathetic and tragical scene, in which he gives utterance to all his agonizing emotions; bewailing his destiny, blessing his son, reproaching himself, execrating the beautiful miscreant, heaping on her every term of obloquy, but yet sometimes, amidst his anger and despair, softening into tender expostulation and entreaty. The changes of language are sometimes, even ludicrously abrupt; but there is really a considerable portion of the genuine expression of violent distress and indignation. Many of his expressions are just merely his feelings made audible, and are therefore nothing in point of intellectual conception: but some of his reproaches partake considerably of ingenuity and poetical force. If any English reader labours under a deficiency of terms and diversities of thought for domestic invective, he may consider whether he can make any use of such as these:—'O night of universal death in the form of a consort!' 'I resemble a man who having drunk generous wine mixed with poison, discovers his error too late.' 'I have kept thee as a man preserves a rope with which he is himself at length hanged.' 'Simple as a child, I have unwarily placed my hand on a black serpent.'

The most virulent and the coarsest reproaches had been all fair in the present instance. For the beautiful spouse, with 'elongated eyes,' manifests, while witnessing all this anguish, the same gratification as that with which a fisherman sees the victim secure in his net or on his hook, mixed with such anger, such truly fiendish anger, as has been sometimes shewn at the earnest struggles of that victim. She talks, in high and peremptory style, to the captive of her wicked art, about virtue and duty.

'Beholding him fallen motionless on the earth, bereft of sensation through grief for his son, she exclaimed, "Already guilty of a criminal delay, why dost thou lie afflicted on the earth? On hearing my word, it becomes thee to rise and stand in the path of truth. Those versed in the rules of duty say that truth is the queen of virtues. Engaged in a promise to me, thou hast heard that Shiryâ, lord of the earth, having made a promise, obtained beatitude by giving his own body to the hawk. Thus also the illustrious Ulurka, pulling out his own eyes, gave them to the brahmin, learned in the Veda." "Truth rests on one foot; it is

Brahma. Truth is the abode of virtue. Truth is the imperishable Veda; by truth is supreme felicity obtained. If thou approve virtue, O most excellent one, follow after truth. Let thy promise be rendered effectual, seeing thou hast promised. For the sake of virtue, at my requisition, send thy son Rama to the forest. Thrice I repeat my request; if thou refuse, I will quit life in thy presence.”

And she swears furiously, that she will take poison if he do not comply immediately. If the reader is tempted to think this threat would have had rather a comfortable sound to him, had he been in the old monarch's situation, he must be reminded, that it is a prevailing notion among the Hindoos, that a person may, by suicide, fix the most aggravated guilt and penal consequences of murder on the individual against whom the act is perpetrated.

During this scene in the palace, all the preparations in the city have been most zealously forwarded, all the ‘twice-born,’ and all other sorts of people co-operating, with exulting anticipation. The sun, ‘risen without a cloud,’ might behold numberless chariots, banners, golden vessels, with the waters of the Ganges, mountains of fruits and spices, a white bull, bands of music, and all other products and signs of wealth, gladness and virtue; and among them, forming a most remarkable feature of this immaculate city, ‘thousands and thousands of courtezans, with beautiful brows and rolling eyes, expert in female arts.’ His majesty is impatiently expected to appear; and an old gentleman, who is at once state-coachman and privy counsellor, and who appears to have acted in these capacities even in a former reign, eight or ten thousand years before at the least, introduces himself, as he had a right to do in virtue of his official rank, into the royal presence, to announce to his majesty the advanced hour and the completeness of the preparations. The monarch with difficulty gives the order to fetch Rama. The venerable four-in-hand statesman drives furiously to the palace of the young monarch elect: the description of which palace, with its environs, comes upon us with the utmost blaze and roar of the oriental style.

‘—— the villa of Rama, resplendent as Kilasa, or the palace of Indra; adorned in front with a golden image, the outer pillars adorned with gems and strings of pearls, splendid as the thick autumnal clouds, and spacious as the caverns of mount Meru; ornamented with garlands of gems and pearls, and perfumed with sandal wood and lignum aloes, emitting delightful odours, adorned with golden leopards and beautiful paintings, arresting the eyes and minds of all by its glittering splendour; bright as the moon or the lord of day; equalling the residences of Indra, and lofty as the summit of Meru; resembling a vertical cloud, large and splendid, bespangled with gems of various sorts, and surrounded by the royal retinue, and the elephant on which Rama rode, resembling Iravut, and adorned with pearls.’

The flash and glare of all these splendours become so intense by the poet's merciless repetition, that we have hardly sight enough left to attend the prince's cavalcade, at the account of which every other prince may sicken and die with despairing envy.

'The chief of men, ascending the thundering spacious car, bright as the fire, lined with tygers' skins, adorned with gems and gold, dazzling the eyes of the beholders with its brightness, magnificent as Meru, and drawn by horses equalling young elephants, appeared like the thousand-eyed Iodra in his swift chariot drawn by celestial steeds. Rama, glittering with splendour, mounting the chariot, urged onward his rapid course like a thunder cloud discharging itself in the air.' 'A prodigious burst of applause arose from the multitude at his coming forth, like the shouts of two armies rushing to battle, and a mighty crowd in the highway begirt the sovereign of men. Thousands and myriads of steeds and mountain-like elephants followed him. Heroic men went armed before him, perfumed with sandal wood and lignum aloes, and bearing scymitars and bows. Then was heard in the way the sound of musical instruments, the voice of the panegyriizing heralds, and the shout of heroes. The subduer of enemies went forward amidst a profusion of odoriferous flowers, showered on him by women beautifully adorned, standing at the windows of the stately houses,' &c. &c.

To be sure, on reflection, it is true that a good portion of this splendid foolery might be imitated in Paris, or any other European capital: heralds, and shouts, and scymitars, may be had: even the gold and gems might be borrowed for a grand occasion—on adequate security: but 'the myriads of mountain-like elephants?' There is what puts you down!—It is really fair and obvious here to remark, that nothing can be more ridiculously self-unknowing than for Europeans, as to the greatest part, to laugh at the parade of gaudy splendour among the orientals, and in their descriptive poetry, excepting when such poetry extends the exhibition into impossibilities. For in these philosophic and Christian countries, where true dignity, and reason, and the power of estimating things by their intrinsic value, and every thing of that kind, have attained, it is said, an unexampled perfection, at least among the cultivated classes, it is within every one's observation, that the first rank of human creatures, and the second rank, and the third rank, (and we do not know how much lower we should go) are striving and vying with all their might, to put themselves in as much tinsel of equipage and exterior magnificence of all kinds as they can, both on what are called grand public occasions, and in much of the ordinary economy of life. Taken in the mass, with due allowance for exceptions, emperors, princes, statesmen, Christian brahmins, and district magnates, afford the most unequivocal signs of being 'made of one blood' with the

people of the renowned city of Uyodya, the metropolis of Dusha-rutha, lord of the world,—on whose son Rama it is our present business to attend.

This matchless prince, of whose virtues and endowments every thing divine is predicated, with a thousand repetitions, and whose soul was half of Vishnool, one of the three supreme gods *, appears, notwithstanding, to have had the use of no superhuman powers of discernment or prescience; for, at parting with his royal consort, Seeta, in order to lead the magnificent procession to his father's palace, he assumes, with entire confidence, the favourable disposition of Kikeyee towards him, and his approaching elevation: 'O divine one, the god and goddess' (Dusha-rutha and Kikeyee) 'have consulted, relative to the best method of conducting the installation. The accomplished one, whose eyes are bordered with jet, guessing the design of the king, and desirous of gratifying me, has hastened him on my account.' On reaching, however, the apartment of this 'god and goddess,' he was exceedingly surprised and distressed at the predicament to which this gentle goddess had reduced this imperial god, who was unable to utter a word beyond—'O Rama!' An explanation is earnestly sought, and it is most promptly given by this royal quintessence of benignity, who informs the prince, in a tone of perfectly easy assurance, of the comprehensive promise formerly made her by the king, of the use it had now occurred to her to make of it, of the solemn oath into which she had just inveigled his majesty, and of the irreversible decree of banishment involved in it. And she plainly tells him that the sooner he is off, the better; this very day, this very hour; for that, till he is gone, the king cannot or shall not perform the morning religious ceremonies indispensable to precede the business of the day, nay, that he cannot even eat. The prince deeply affected, by his father's overwhelming distress, manifests, however, as to all that concerns himself in this sudden disclosure, and this reversal of his prospects, the same tranquillity with which Cato would have heard that he was not to dine till two hours later than the expected time. He would rather, he says, beyond all comparison, give up life itself than render void his father's solemn engagements. And even to her majesty he applies a language from which we should fear

* The four brothers, Rama, Bhuruta, Lukshmana, and Shrutroghna, had the whole god among them; the first contained half of him, the second a quarter, and the two last shared between them the remaining quarter.

that many a royal Indian female reader of the poem has taken a warrant to exempt herself from all obligation about right and wrong: 'at thy word I will perform it; hast thou not confidence in my virtue, O Kikeyee, thou who art greater to me than a deity. Bear with me while I speak to my mother, and console Seeta; then will I this day depart to the great wilderness:' and before he went out he 'prostrated himself at her feet.' He then 'circumambulated' her and his father, and slowly departed, gently withdrawing his eyes: The loss of the kingdom could not impair the dignity of Rama, even as the wane of the moon, the irradiator of the world, impairs not its beauty.'

Between the prince and his mother there is a long conversation, highly impassioned on her part. She remonstrates against his considering himself bound to give effect to a promise made to wickedness by infatuation; and indeed his father himself, for a moment urges him to frustrate it. Rama appears to maintain the intrinsic universal obligation of a solemn promise, whatever may be the consequences. But at least he insists, most positively, that it is impossible to do wrong in obeying an injunction, or fulfilling an engagement of a father. We will quote two or three of his moral sentences on this point, assuming, as we very fairly may, that his doctrine is meant by the poet to be regarded as the infallible standard of orthodoxy.

'Whatever a preceptor, a king, or an aged person commands, even through anger, desire, or excess of joy, what person, regarding his duty, would not perform? I am therefore unable to neglect the performance of my father's command, even in its utmost extent.' 'Truth is founded in virtue, and virtue resides in the venerable command of a father.' 'A father is termed a god of gods; I therefore consider my father's word as a divine mandate.' 'The learned sylvan sage Kundoola, acquainted with the rules of virtue, murdered a cow, in obedience to his father's commands. Formerly likewise, in our family, the guilt of a heinous murder was incurred, by the sons of Sagura, at the command of their father. At his father's command also, by Rama, son of Jumadugnya, was Renooka his mother decapitated with an axe in the forest. By these and other god-like men have paternal commands been rendered efficient; I also will perform my father's will. In the road formerly trodden by these ancient ones would I fain walk. This is my path while on earth; the reverse cannot be admitted. By obedience to a father's command is no one degraded.'

The consequences of a doctrine like this, under the management of the Brahmins, may easily be apprehended. Perhaps a slight irksome perception of the moral quality

of those consequences, and a wish to extenuate the palpably atrocious ones, made the poet the more eager to resort, in the person of Rama, to the grand refuge of perplexed speculation, and inconsistent morality, the doctrine of fate.

‘O son of Soomitra, the hand of fate appears in my exile, and the restitution of the kingdom on my return. Why should known guilt be attributed to Kikeyee on account of my exile, if this her intention be the mere decree of fate? O great one, thou knowest that among the mothers, there was before nothing contrary to me; nor any distinction between me and the son of Kikeyee. By these cruel and angry words, frustrating my installation and demanding my exile, I suffer nothing beyond the decree of fate. How else could she, a princess of the best disposition, her nature remaining unaltered, like a vulgar woman, utter such grievous things in the presence of her husband? What is inscrutable to mortals is divine and unalterable. Behold what adverse circumstances have fallen out between myself and her. What man dares contend with the fixed decrees of heaven, the comprehending of which frustrate not the event?’ ‘Even the sages who practise the most severe acts of mortification, urged on by fate, abandoning the strictest vows, have fallen by concupiscence or angry passions, &c.’

But the ‘son of Soomitra,’ that is Lukshuna, a very heroic section of Vishnoo. but apparently not taken from the metaphysical portion of his nature, loses all patience under this learned lecture, vows to effect a speedy solution of the question with his sword, and to dispatch whatever from heaven, earth, or hell, shall presume to place itself in the way of the installation of his brother, to whom he is enthusiastically devoted. His attitude is not a little imposing; and some parts of his speech, which we shall transcribe, as our last quotation, are more in the style of Homer, than any thing else we recollect in the work.

‘Strongly fixing his brows, this great one breathed like an enraged serpent in his hole; his frowning face appeared dreadful as that of an angry lion, his hands shaking like the proboscis of an elephant, and his body erect, with an averted but steadfast eye, thus addressed his brother. ‘Ill timed is this strange fear of failing in virtue, or of acting dishonourably. What! does it become a chief Kshutriya, fearless, and able to controul the decrees of fate, to say as thou hast done, that fate is irrevocable, and misery unavoidable? Hast thou no suspicion of those two wicked persons? hast thou not yet learned, O thou virtuous one, that their pretensions to virtue are merely specious? If, O Rama, this scheme of theirs, for rejecting thee to subserve their own purpose, had not been an old plan, the offspring of deceit, this promise of theirs, had been fulfilled long ago. Forgive me, O hero, I cannot bear the detested installation of another.

That sense of duty, by which thy mind has been decided, and in the praises of which thou art absorbed, is insufferable to me. Why wilt thou, devoted to virtue, fulfil the unjust and despicable commands of our father? That thou perceivest not this change to have been effected by a specious kind of hypocrisy, heightens my distress. Were this scheme of theirs even a divine appointment, it ought to be disregarded by thee. Let weak minds, and those destitute of heroism, regard the appointments of fate: but let not heroes, men of renown, regard such bug-bears. It becomes not him to be dejected, who, stripped of his rights by a decree of the gods, is able to controul that decree by his own prowess. People shall to-day behold the power both of divine decrees, and of man. The respective strength or weakness of the gods and of men shall appear this day. Those who have beheld the installation prevented by a decree of the gods, shall to-day see this decree rendered abortive by my valour. Springing forth, like an intoxicated and furious elephant who has burst his chain, I will, by my own prowess, prevent the decree of the gods. All the guardians of the world, or of the whole three worlds, cannot this day prevent Rama's installation; how much less then my father. O king, those by whom thy exile to the wilderness has been effected, shall in their turn spend fourteen years in the forest. The power of the divine decree shall be less efficacious in supporting those who oppose thy installation, than my fierce valour exerted to distress thy foe. A thousand years hence, retire to the forest, leaving thy excellent offspring to govern the kingdom. To remove to the forest after consigning their subjects to the gentle sway of their sons, was formerly the custom of the royal sages. If, O virtuous Rama, through fear of being insecure, thou desirest not to possess thine own inheritance, I protest to thee, O hero, that I will protect thee and thy kingdom as the shores protect the sea. If I fail, may I never be ranked among heroes. Be installed with these auspicious preparations, and assume the kingdom. I alone, by my single prowess, will oppose the adverse princes. These arms of mine are not intended for show, nor is my bow a mere ornament; my scymitar is not designed merely to hang by my side, nor are my arrows intended for pillars; for the sake of crushing an enemy are these intended. Once unsheathing my keen scymitar, refulgent as the lightning, I regard not even the god who wields the thunderbolt. The field shall be rendered impassable, strewed with the trunks of elephants, the thighs of horses, and the heads of charioteers. To-day the enemies slain by my flaming faulchion, falling on the ground shall cause it to resemble a land glowing with the sheeted lightning. When I stand armed with my bow, who will esteem himself a man? Now striking a single foe, and now a numerous host, I will send my shafts into the most vulnerable parts of men, horses, and elephants. To-day, O chief, shall the energy of my weapons be exerted to destroy the power of the king, and establish thine. Tell me what foe shall this day, together with his friends, lose both life and fame. Order me to do that by which these thy possessions shall be secured to thee—I am at thy command.'

But Rama evinces, throughout the history, a most miraculous power of quelling fiery spirits, and persuading refractory ones; and it is not long before this tremendous defyer of gods and mortals, is calmed down into acquiescence in the divine one's decision. Miraculous we may truly call this power, in the generality of its operations; for the effects take place contrary to any reasonable calculation on ordinary visible causes. The reasoning and eloquence by which, ostensibly, this great prince convinces and persuades, are of a kind, in point of strength, which we should have thought much more likely to leave every one's opinion and will just where they were. But, in the present instance, there was a natural and adequate cause for the effect: a full half of Vishnoo must naturally and necessarily have acted on the detached eighth part with a power ascendent by magnitude, while attractive by kindred.—His hardest and most protracted struggle is with the tenderness, the expostulations, and even formal and solemn inhibitions, of his mother; who rashly attempts to maintain, that her natural authority is greater than that of a father. This draws from him some very high doctrine, (evidently meant by the poet as a declaration of the law,) on the subject of female subordination, and the sovereign authority of the husband. Throughout the whole work, thus far, there is not a more grave and peremptory exposition of any part of the moral theory than in this conversation, in which the 'enlightened one' repeatedly asserts, in so many words, that the husband is the 'god,' the 'tutelar deity,' of the wife. His mother's grief and opposition yield before his all-controlling spirit, and dissolve at length in assenting and copious benedictions. But *his* opposition is constrained to yield to the heroic and decisive resolution of his wife, Seeta, to accompany him to the great forest. The gallant Lukshmuna did not permit even a question, whether *he* should be allowed to accompany and share the condition of the illustrious exile. During the preparations for their departure, Kikeyee is repeatedly exhibited to view in all her unrelenting barbarity, like some savage beast occasionally brought from its den to be shewn, and provoked to growl. At length, amidst a most prodigious sensation and commotion among the inhabitants, the three self-devoted exiles set off for their distant and dreary wilderness, where they arrive after many romantic adventures—which no room is now left us to narrate.

It seems scarcely proper to conclude, without some slight estimate of the morality of this famous work; but as it may not be very long before another volume will demand some notice, we shall then have a fairer opportunity.

Art. II. *A Course of Mathematics.* Composed for the Use of the Royal Military Academy, by Order of his Lordship, the Master General of the Ordnance. Vol. III. By Charles Hutton, I.L.D. F.R.S. Late Professor of Mathematics in the Royal Military Academy. Svo. pp. x. 379. Price 12s. bound. Rivingtons. 1810.

MOST of our mathematical readers, and we suppose all of those who have been engaged in *teaching* mathematics, are acquainted with the first two volumes of the Course, published for the use of the Woolwich Academy. They made their first appearance in the year 1798; and comprise, in moderate space, concise but comprehensive treatises on arithmetic, algebra, geometry, application of algebra to geometry, plane trigonometry, mensuration of planes and solids, land surveying, artificers' works, conic sections, mechanics, hydrostatics, hydraulics, pneumatics, and fluxions; with an extensive and very interesting collection of exercises, in which the fluxional analysis is applied to the solution of various problems in natural philosophy and military science.

Those volumes were, for some years, found fully adequate to the purposes of that important institution. But the numerous improvements introduced into the academy, by the present active and scientific Lieutenant-Governor, Colonel Mudge, seem to have rendered an improvement of the Course necessary; and Dr. Hutton was therefore requested, by the Master-General of the Ordnance, to prepare a third and supplementary volume. This mathematical veteran, who has been known as an able writer and tutor for full half a century, and who has stood at the head of his profession for nearly forty years, tells us in the preface to this work, written with his characteristic simplicity and modesty, that, from 'his advanced age, and the precarious state of his health, he was desirous of declining such a task, and pleaded his doubts of being able, in such a state, to answer satisfactorily his Lordship's wishes.'

'This difficulty however, [says he,] was obviated by the reply, that, to preserve a uniformity between the former and the additional parts of the Course, it was requisite that I should undertake the direction of the arrangement, and compose such parts of the work as might be found convenient, or as related to topics in which I had made experiments and improvements; and for the rest, I might take to my assistance the aid of any other person I might think proper. With this kind indulgence being encouraged to exert my best endeavours, I immediately announced my wish to request the assistance of Dr. Gregory of the Royal Military Academy, than whom, both for his extensive scientific knowledge, and his long experience, I know of no person more fit to be associated in the due performance of such a task. Accordingly, this volume is to be considered as the joint composition of that gentleman and myself, having each of us taken and prepared, in

nearly equal portions, separate chapters and branches of the work, being such as, in the compass of this volume, with the advice and assistance of the Lieut. Governor, were deemed among the most useful additional subjects for the purposes of the education established in the Academy.' pp. iii, iv.

The work before us, then, is the joint production of two authors: and, as the parts actually prepared by each are not specified in the preface, we are left to conjecture, or to determine from internal evidence, how they are apportioned. But the task is by no means difficult. The volume is divided into fourteen chapters; of which the first is evidently the production of Dr. Hutton. The 3d, 4th, 5th, 6th, 8th and 9th, are manifestly drawn up by one hand; and the manner exhibited in them of referring to some of Dr. H.'s performances, proves that they were written by Dr. Gregory. The 2nd chapter may, we think, be safely ascribed to the same hand. The 7th is not sufficiently characteristic of the manner of either author to enable us to decide. The 10th is doubtless Dr. Hutton's; and the 11th as obviously Dr. Gregory's. The three remaining chapters are too strongly marked by some of the peculiar excellencies of Dr. Hutton's manner, to allow any hesitation in imputing them to him.

We cannot give a more concise and fair account of the contents of these various chapters, than is furnished in the preface to the book,—from which, therefore, we shall make another quotation.

'The several parts of the work, and their arrangement, are as follow.—In the first chapter are contained all the propositions of the course of *Conic Sections*, first printed for the use of the Academy in the year 1767, which remained, after those that were selected for the second volume of this Course: to which is added a tract on the algebraic equations of the several conic sections, serving as a brief introduction to the algebraic properties of curve lines.

'The 2d chapter contains a short geometrical treatise on the elements of *Isoperimetry* and the *maxima and minima of surfaces and solids*; in which several propositions usually investigated by fluxionary processes are effected geometrically; and in which, indeed, the principal results deduced by Thos. Simpson, Horsley, Legendre, and Lhuillier are thrown into the compass of one short tract.

'The 3d and 4th chapters exhibit a concise but comprehensive view of the *trigonometrical analysis*, or that in which the chief theorems of Plane and Spherical Trigonometry are deduced algebraically, by means of what is commonly denominated the *Arithmetic of Sines*. A comparison of the modes of investigation adopted in these chapters, and those pursued in that part of the second volume of this course which is devoted to trigonometry, will enable a student to trace the relative advantages of the algebraical and geometrical methods of treating this useful branch of science. The fourth chapter includes also a disquisition on the nature and measure of *solid angles*, in which the theory of that peculiar class of geometrical magnitudes is so represented, as to render their mutual comparison

(a thing hitherto supposed impossible except in one or two very obvious cases) a matter of perfect ease and simplicity.

Chapter the fifth relates to Geodesic Operations, and that more extensive kind of *Trigonometrical Surveying* which is employed with a view to determine the geographical situation of places, the magnitude of kingdoms, and the figure of the earth. This chapter is divided into two sections; in the first of which is presented a general account of this kind of surveying; and in the second, solutions of the most important problems connected with these operations. This portion of the volume it is hoped will be found highly useful; as there is no work which contains a concise and connected account of this kind of surveying and its dependent problems; and it cannot fail to be interesting to those who know how much honour redounds to this country from the great skill, accuracy, and judgment, with which the trigonometrical survey of England has long been carried on.

In the 6th and 7th chapters are developed the principles of *Polygonometry*, and those which relate to the *Division of lands* and other surfaces, both by geometrical construction and by computation.

The 8th chapter contains a view of the nature and solution of *equations* in general, with a selection of the best rules for equations of different degrees. Chapter the 9th is devoted to the nature and properties of *curves*, and the *construction of equations*. These chapters are manifestly connected, and show how the mutual relation subsisting between equations of different degrees, and curves of various orders, serve for the reciprocal illustration of the properties of both.

In the 10th chapter the subjects of *Fluents* and *Fluxional equations* are concisely treated. The various forms of Fluents comprised in the useful table of them in the second volume, are investigated: and several other rules are given; such as it is believed will tend much to facilitate the progress of students in this interesting department of science, especially those which relate to the mode of finding fluents by continuation.

The 11th chapter contains solutions of the most useful problems concerning the *maximum effects of machines in motion*; and develops those principles which should constantly be kept in view by those who would labour beneficially for the improvement of machines.

In the 12th chapter will be found the theory of the *pressure of earth and fluids* against walls and fortifications; and the theory which leads to the best construction of *powder magazines* with equilibrated roofs.

The 13th chapter is devoted to that highly interesting subject, as well to the philosopher as to military men, the *theory and practice of gunnery*. Many of the difficulties attending this abstruse enquiry are surmounted by assuming the results of accurate experiments, as to the resistance experienced by bodies moving through the air, as the basis of the computations. Several of the most useful problems are solved by means of this expedient, with a facility scarcely to be expected, and with an accuracy far beyond our most sanguine expectations.

The 14th and last chapter contains a promiscuous but extensive collection of problems in *statics*, *dynamics*, *hydrostatics*, *hydraulics*, *projectiles*, &c. &c.; serving at once to exercise the pupil in the various branches of mathematics comprised in the course, to demonstrate their utility, especially to those devoted to the military profession, to excite a thirst for knowledge, and in several important respects to gratify it. pp. iv—vii.

In the composition of this volume, the authors seem to have aimed, in a remarkable manner, at conciseness and utility. Every thing is delivered in the shortest possible space, compatible with perspicuity; and nothing will be found that has not a tendency to some beneficial practical purpose, especially amongst civil and military engineers. Every part of the volume, and indeed every part of the Woolwich Mathematical Course, abounds with useful practical examples. This, indeed, has always appeared to us one of the great excellencies of the work, and what very admirably fits it for the purposes of tuition.—But our readers will not be satisfied, if we do not pass beyond these general remarks.

We proceed then to observe, that the 2nd chapter contains a very neat and simple Essay on the Elements of Isoperimetry. It is purely geometrical: and, though it only occupies 22 pages, exhibits, and clearly demonstrates, several of the most interesting properties relative to isoperimetrical, and equal surfaced, figures. We do not perceive more than three or four properties that we have not met with before, in some or other of the books mentioned by Dr. Hutton in his preface; yet we know not where else to point to a summary, so well suited as the present, to lead the way to the abstruser inquiries in this department of science, and, at the same time, so easy to be understood. Euclid's first book is not simpler—though this chapter contains the demonstration of several properties, which, in no other English work have been demonstrated without the use of fluxions. We think the “reading men” at Cambridge would find it an agreeable introduction to Mr. Woodhouse's treatise on Isoperimetrical Problems, noticed by us some months ago.

The 3d chapter exhibits a brief, but elegant view of the Trigonometrical Analysis, so far as relates to plane trigonometry: it contains, also, some curious formulæ, which we do not remember to have seen elsewhere, and some interesting and useful problems. After the solution of one of these, however, a remark is added which we do not quite understand. The question is this: ‘There is a plane triangle, whose sides are three consecutive terms, in the natural series of integer numbers, and whose largest angle is just double the smallest: Required the sides and angle of that triangle?’ A simple solution is given by means of the trigonometrical formulæ, from which the sides are found to be 4, 5, and 6; and the angles $41^{\circ} 24' 34'' 34'''$, $55^{\circ} 46' 16'' 18'''$, and $82^{\circ} 49' 9'' 8'''$, respectively. Then follows this observation: ‘Any *direct* solution of this curious problem, except by means of the analytical formulæ employed above, would be exceedingly tedious and operose.’ Now this is not correct, unless the author meant a *direct* algebraical solution. That a direct geo-

metrical process will soon lead to the same result, we shall endeavour to shew in very few lines. The figures may be readily constructed from our mode of deducing the

Geometrical Analysis. Suppose the thing done, and ABC the triangle whose vertex is C, and whose sides CB, BA, AC, are respectively as three consecutive terms in the increasing series of integer numbers, and the greatest angle ABC equal to twice the least angle BAC. From C upon AB let fall the perpendicular CD; towards A set off upon the base $Db = DB$, and join bC. Then, because the angle CbB (equal to ABC) is equal to twice the angle CAB, the points A and C are in the circumference of the circle, whose radius is bA or bC, and centre b. But by a well known theorem, $AB : AC + CB (= 2 AB) :: AC - CB (= 2) : AD - DB = Ab = 4 = CB$. Hence CB is given; and because $AB = CB + 1 = AC - 1$, (by hypothesis,) the other two sides are given: that is, all the three sides are given to construct the triangle.

Construction. Let the right line AB be set off equal to 5: from the centres A and B with radius 6 and 4 describe arcs to intersect each other in C; draw AC, BC; and ACB is the required triangle:

Demonstration. The sides CB, BA, AC, are three consecutive terms in the series of natural numbers, by construction. From C upon AB demit the perpendicular CD; set off $Db = DB$, and draw bC. Then $AB (= 5) : AC + BC (= b + 4) :: AC - BC (= b - 4) : AD - DB = Ab = 4$: Therefore $Ab = bC = BC$. Hence the points A and C are in the circumference whose centre is b and radius bA or bC; and consequently the angle $CBb = CBA =$ twice the angle CAB, by Euc. iii. 20. Q.E.D.

The angles deducible from this solution, will manifestly agree with those given bDr. Gregory.

In the 4th chapter, which contains, first, an enumeration of the General Properties of Spherical triangles, and next, the solution of all the Cases of Spherical Trigonometry, with tables to facilitate the practice, we were much pleased with the perspicuous manner of treating the theorem which relates to the supplementary triangle, and with the scholium which contains a summary of the various cases in which the spherical triangle is susceptible of one or of two forms and solutions. But the most striking article in this chapter, is that relating to *solid angles*.

These have, in all ages, been regarded as geometrical quantities of a very peculiar kind, the mutual relations of which it is by no means easy to establish. Some geometers have called in question the possibility of the thing altogether: and others, as Professor Playfair, in the notes to his *Elements of Geometry*, have affirmed, 'that no multiple or

'submultiple of such an angle can be taken ; and we have no way of expounding, even in the simplest cases, the ratio which one of them bears to another.'

The invention of a theory of solid angles, then, which shall bring them fairly within the limits of geometrical magnitudes, by shewing that, in all cases, they admit of accurate comparison, is a discovery of no small moment. Had it been effected by a native either of France or Scotland, we doubt not that his merits as an inventor would have been extolled through Europe :—for the philosophers of those two nations, whatever may be their faults in other respects, have certainly the praise (and no small one we esteem it) of permitting the love of country so far to overcome individual feeling, and private rivalry, as generally to stimulate them to a warm and active commendation of the ingenuity and talents of men of their own nation. Dr. Gregory's theory of solid angles, which appears to us at once simple, universal, and unobjectionable, may be best stated in his own words.

'A solid angle is defined by Euclid, that which is made by the meeting of more than two plane angles, which are not in the same plane, in one point.

'Others define it the angular space comprized between several planes meeting in one point.

'It may be defined still more generally, the *angular space* included between several plane surfaces or one or more curved surfaces, meeting in the point which forms the summit of the angle.

'According to this definition, solid angles bear just the same relation to the surfaces which comprize them, as plane angles, do to the lines by which they are included : so that, as in the latter, it is not the magnitude of the lines, but their mutual inclination, which determines the angle ; just so, in the former it is not the magnitude of the planes, but *their mutual inclinations* which determine the angles. And hence all those geometers, from the time of Euclid down to the present period, who have confined their attention principally to the magnitude of the plane angles, instead of their relative positions, have never been able to develop the properties of this class of geometrical quantities ; but have affirmed that no solid angle can be said to be the half or the double of another, and have spoken of the bisection and trisection of solid angles, even in the simplest cases, as impossible problems.

'But all this supposed difficulty vanishes, and the doctrine of solid angles becomes simple, satisfactory, and universal in its application, by assuming *spherical surfaces* for their measure ; just as circular arcs are assumed for the measures of plane angles.* Imagine, that from the sum-

* It may be proper to anticipate here the only objection which can be made to this assumption ; which is founded on the principle, *that quantities should always be measured by quantities of the same kind*. But this, often and positively as it is affirmed, is by no means necessary ; nor in many cases is it possible. To measure is to *compare* mathematically ; and if by comparing two quantities, whose ratio we know or can ascertain, with two other quantities whose ratio we wish to know, the point

mit of a solid angle (formed by the meeting of three planes) as a centre, any sphere be described, and that those planes are produced till they cut the surface of the sphere; then will the surface of the spherical triangle, included between those planes, be a proper measure of the solid angle made by the planes at their common point of meeting: for no change can be conceived in the relative position of those planes, that is, in the magnitude of the solid angle, without a corresponding and proportional mutation in the surface of the spherical triangle. If, in like manner, the three or more surfaces, which by their meeting constitute another solid angle, be produced till they cut the surface of the same or an equal sphere, whose centre coincides with the summit of the angle; the surface of the spheric triangle or polygon, included between the planes which determine the angle, will be a correct measure of *that* angle. And the ratio which subsists between the areas of the spheric triangles, polygons, or other surfaces thus formed, will be accurately the ratio which subsists between the solid angles, constituted by the meeting of the several planes or surfaces, at the centre of the sphere.

‘Hence, the comparison of solid angles becomes a matter of great ease and simplicity; for, since the areas of spherical triangles are measured by the excess of the sums of their angles each above two right angles (th. 5); and the areas of spherical polygons of n sides, by the excess of the sum of their angles above $2n-4$ right angles (th. 6.) ; it follows, that the magnitude of a trilateral solid angle, will be measured by the excess of the sum of the three angles, made respectively by its bounding planes, above 2 right angles; and the magnitudes of solid angles formed by n bounding planes, by the excess of the sum of the angles of inclination of the several planes above $2n-4$ right angles.

‘As to solid angles limited by curve surfaces, such as the angles at the vertices of cones; they will manifestly be measured by the spheric surfaces cut off by the prolongation of their bounding surfaces, in the same manner as angles determined by planes are measured by the triangles or polygons, they mark out upon the same, or an equal sphere. In all cases, the maximum limit of solid angles, will be the *plane* towards which the various planes determining such angles approach, as they diverge further from each other about the same summit: just as a right line is the maximum limit of plane angles, being formed by the two bounding lines when they make an angle of 180° . The maximum limit of solid angles is measured by the surface of a hemisphere, in like manner as the maximum limit of plane angles is measured by the arc of a semicircle. The solid right angle (either angle, for example, of a cube) is $\frac{1}{4}$ ($=\frac{1}{2}^2$) of the maximum solid angle: while the plane right angle is half the maximum plane angle.’ pp. 86—88.

in question becomes determined: it signifies not at all whether the magnitudes which constitute one ratio are like or unlike the magnitudes which constitute the other ratio. It is thus that mathematicians, with perfect safety and correctness, make use of space as a measure of velocity, mass as a measure of inertia, mass and velocity conjointly as a measure of force, space as a measure of time, weight as a measure of density, expansion as a measure of heat, a certain function of planetary velocity as a measure of distance from the central body, arcs of the same circle as measures of plane angles; and it is in conformity with this general procedure that we adopt surfaces, of the same sphere, as measures of solid angles.’

Dr. Gregory, having thus traced the analogy between plane and solid angles, proceeds to exemplify his theory by a few examples relative to the solid angles of prisms of different bases, of pyramids, cones, and polyedra; and deduces some very curious results, for which, however, we must refer to the book itself. Future geometers, we doubt not, will pursue the rich vein of inquiry which is opened in the pages before us, with delight; and while they cannot fail to admire the elegance of the theory proposed by Dr. Gregory, will at the same time be surprised, that a notion so simple and obvious, should never have been educed before.

The chapter on Geodesic Operations, and the Figure of the Earth is, in our estimation, a very valuable one, and contains the only concise and connected view of the nature of trigonometrical surveying in the English language. But we were surprised, that neither the author of it nor his senior colleague, should know who was the real inventor of the rules, in this department of science, erroneously ascribed in this, as in most other works, to General Roy;—though he was no more the author of those rules than General Mack. General Roy, while possessing a respectable share of scientific information, and a truly philosophical turn of mind, was, nevertheless, but a moderate mathematician. But he had the good fortune to find united to him, as coadjutor in the Trigonometrical Survey, a very excellent mathematician—Mr. Isaac Dalby, now Senior Professor of Mathematics in the Royal Military College at High Wycombe. Mr. Dalby was the investigator, or inventor, of most of the theorems and rules given in General Roy's papers in the Philosophical Transactions, and, among them, of the ingenious rule relative to the spherical excess, inserted at p. 135 of the volume before us. This restoration of honour to the person to whom it is really due, we ought to have made in our notice of Mr. Woodhouse's Trigonometry: but we were not then aware that the error was so prevalent as we have since found it to be.

The chapter on Polygonometry exhibits, in small compass, the developement of the principles of that science, and some of the most useful theorems formerly discovered by Lexel and Lhuillier. We could with pleasure quote from it the passage in which the analogy between the three cases of plane trigonometry, and those of polygonometry, is traced: but our account is already swelling under our hands, while the most valuable parts of the volume remain unnoticed.

The problems respecting the Division of Surfaces are all (except the 4th case of Prob. I., which is susceptible of amendment) very neatly solved: and they present a useful

variety to the notice of the student. The chapter on the Nature and Solution of Equations, in general is very perspicuous, but rather too concise. It is, however, far inferior in value to the chapter on Curves, and the Construction of Equations to which it is introductory. The enumeration of Newton's lines of the third order, will be read with great interest and advantage by young mathematicians; and the rule for finding the roots of quadratics is very elegant: we are not prepared to say whether it be new. The chapter on Fluents is principally, and avowedly, borrowed from Mr. Dealtry's very useful chapter on the same subject: and that on the motion of machines and their maximum effects, is taken, with a few alterations and additions, from Gregory's *Mechanics*.

Chapter 12, on the Pressure of earth and fluids against walls and fortifications, the theory of Magazines, &c. is neat, but too concise. It is especially defective, in that it offers no solution to the problem respecting the force of *running* water against banks, &c. But it is followed by a chapter of great originality and importance, on the theory and practice of Gunnery. This is a subject to which Dr. Hutton has, for many years, paid more attention than any other philosopher in Europe. His public situation gave him admirable opportunities of making experiments; and his own industry and genius qualified him, in a remarkable manner, to conduct such experiments with skill and success. In the present chapter, the Doctor gives, first, a summary of results deduced from his numerous experiments,—as from the series made in 1775, described in a paper honoured with the Royal Society's gold medal in 1778,—from the experiments of 1783, 4, 5, and 6, detailed in the first volume of Dr. Hutton's *Tracts*,—and from a subsequent course of experiments, the full account of which will, it seems, appear in a collection of *Tracts*, now printing, by this indefatigable author; from the latter of these sources, he has drawn three tables of resistances for the different sizes of balls and the velocities between 100 feet and 2000 feet per second. He then proceeds to the solution of the following problems. 1. To determine the resistance of the medium against a ball of any other size, moving with any of the velocities specified in the three tables. 2. To assign a rule for determining the resistance due to any indeterminate velocity of a given ball. 3. To determine the height to which a ball will rise, when fired from a cannon perpendicularly upwards with a given velocity, in a non resisting medium, or supposing, no resistance in the air. 4. To determine the height to which a ball projected upwards, as in the last pro-

blem, will ascend, being resisted by the atmosphere. 5. To determine the height ascended by a ball projected as in the two foregoing problems; supposing the resistance of the air to be as the square of the velocity. 6. To determine the time of the ball's ascending to the height determined in the last problem, by the same projectile velocity as there given. 7. To determine the same as in prob. 5, taking into the account the decrease of density in the air as the ball ascends in the atmosphere. 8. To determine the time of a ball's ascending, considering the decreasing density of the air as in the last problem. 9. To determine the circumstances of space, time, and velocity of a ball descending through the atmosphere by its own weight. 10. To determine the circumstances of the motion of a ball projected horizontally in the air, abstracted from its vertical descent by gravitation. 11. To determine the ranges of projectiles in the air.

These problems are solved with great ingenuity and comparative simplicity, by blending the results of experiments with physical considerations, and the fluxional analysis, independent of all regard to the real form of the trajectory described by the ball, when the primitive direction is oblique. The solutions furnish some curious specimens in the finding of fluents; and give Dr. Hutton opportunity of shewing his skill in unravelling some intricacies in that branch of mathematics. Towards the conclusion of this chapter, he presents the reader with some very plausible conjectures, relative to the mode by which the French were enabled to project shells so far as *three miles*, at the late siege of Cadiz.

The concluding chapter of Promiscuous Exercises, contains a most rich and useful variety. They relate to the motion of projected balls with small velocities; the exhaustion of fluids from vessels; the effects of pile engines; the strength and pressure of beams, of different shapes and in various positions; the motion and force of water wheels; the nature and theory of equilibrated arches; the relative strengths of different natural substances; the penetration of balls into blocks of timber, or banks of earth; the vibration of chords; the emptying or filling of fortification-ditches; the fall of water through the arches of bridges; and other subjects connected with the profession of the engineer. Four or five of them are taken from Dr. Hutton's *Select Exercises*, now out of print; but the remainder are collected from all quarters, and generally appear with much improved solutions. Many of those in which the centre of gravity is introduced, are remarkably simple and elegant. We feel strongly tempted to quote largely from this chapter: but as we are persuaded the volume

will have a wide circulation, we shall content ourselves with extracting one that is at once extremely simple and highly useful.

To determine the fall of the Water in the Arches of a Bridge.—The effects of obstacles placed in a current of water, such as the piers of a bridge, are, a sudden steep descent, and an increase of velocity in the stream of water, just under the arches, more or less in proportion to the quantity of the obstruction and velocity of the current: being very small and hardly perceptible where the arches are large and the piers few or small, but in a high and extraordinary degree at London-bridge, and some others, where the piers and the sterlings are so very large, in proportion to the arches. This is the case, not only in such streams as run always the same way, but in tide rivers also, both upward and downward, but much less in the former than in the latter. During the time of flood, when the tide is flowing upward, the rise of the water is against the under side of the piers; but the difference between the two sides gradually diminishes as the tide flows less rapidly towards the conclusion of the flood. When this has attained its full height, and there is no longer any current, but a stillness prevails in the water for a short time, the surface assumes an equal level, both above and below bridge. But, as soon as the tide begins to ebb or return again, the resistance of the piers against the stream, and the contraction of the waterway, cause a rise of the surface above and under the arches, with a full and a more rapid descent in the contracted stream just below. The quantity of this rise, and of the consequent velocity below, keep both gradually increasing, as the tide continues ebbing, till at quite low water, when the stream or natural current being the quickest, the fall under the arches is the greatest. And it is the quantity of this fall which it is the object of this problem to determine.

Now, the motion of free running water is the consequence of, and produced by the force of gravity, as well as that of any other falling body. Hence the height due to the velocity, that is, the height to be freely fallen by any body to acquire the observed velocity of the natural stream, in the river a little way above bridge, becomes known. From the same velocity also will be found that of the increased current in the narrowed way of the arches, by taking it in the reciprocal proportion of the breadth of the river above, to the contracted way in the arches; viz, by saying, as the latter is to the former, so is the first velocity, or slower motion, to the quicker. Next, from this last velocity, will be found the height due to it as before, that is, the height to be freely fallen through by gravity, to produce it. Then the difference of these two heights, thus freely fallen by gravity, to produce the two velocities, is the required quantity of the waterfall in the arches; allowing however, in the calculation for the contraction, in the narrowed passage, at the rate as observed by Sir I. Newton, in prop. 36 of the 2d book of the Principia, or by other authors, being nearly in the ratio of 25 to 21. Such then are the elements and principles on which the solution of the problem is easily made out as follows.

Let b = the breadth of the channel in feet ;

v = mean velocity of the water in feet per second ;

c = breadth of the waterway between the obstacles.

Now $2 : 21 :: c : \frac{21}{25}c$, the waterway contracted as above.

And $\frac{21}{25}c : b :: v : \frac{25b}{21c}v$, the velocity in the contracted way.

Also $32^2 : v^2 :: 16 : \frac{1}{64}v^2$, height fallen to gain the velocity v .

And $32^2 : (\frac{25b}{21c}v)^2 :: 16 : (\frac{25b}{21c})^2 \times \frac{1}{64}v^2$, ditto for the vel. $\frac{25b}{21c}v$.

Then $(\frac{25b}{21c})^2 \times \frac{v^2}{64} - \frac{v^2}{64}$ is the measure of the fall required.

Or $[(\frac{25b}{21c})^2 - 1] \times \frac{vv}{64}$ is a rule for computing the fall.

Or rather $\frac{1.42b^2 - c^2}{64c^2} \times v^2$ very nearly, for the fall.

EXAM. 1. For London-bridge.

By the observations made by Mr. Labelye in 1746,

The breadth of the Thames at London-bridge is 926 feet ;

The sum of the waterways at the time of low water is 236 ft ;

Mean velocity of the stream just above bridge is $3\frac{1}{6}$ ft. per sec.

But under almost all the arches are driven into the bed great numbers of what are called dripsbot piles, to prevent the bed from being washed away by the fall. These dripsbot piles still further contract the waterways, at least $\frac{1}{6}$ of their measured breadth, or near 39 feet in the whole ; so that the waterway will be reduced to 197 feet, or in round numbers suppose 200 feet.

Then $b = 926$, $c = 200$, $v = 3\frac{1}{6}$.

$$\text{Hence } \frac{1.42b^2 - c^2}{64c^2} = \frac{1217616 - 40000}{64 \times 40000} = .46.$$

$$\text{And } v^2 = \frac{19^2}{6^2} = 10\frac{1}{36}.$$

Theref. $.46 \times 10\frac{1}{36} = 4.73$ ft. = 4 ft. $8\frac{1}{4}$ in. the fall required. By the most exact observations made about the year 1736, the measure of the fall was 4 feet 9 inches.

EXAM. 2. For Westminster-bridge.

Though the breadth of the river at Westminster-bridge is 1220 feet ; yet, at the time of the greatest fall, there is water through only the 13 large arches, which amount to but 820 feet ; to which adding the breadth of the 12 intermediate piers, equal to 174 feet, gives 994 for the breadth of the river at that time ; and the velocity of the water a little above the bridge, from many experiments, is not more than $2\frac{1}{4}$ ft. per second.

Hence then $b = 994$, $c = 820$, $v = 2\frac{1}{4} = \frac{9}{4}$
 $1.42b^2 - c^2 \quad 1403011 - 672400$

Hence $\frac{64c^2}{81^2} = \frac{64 \times 672400}{81^2} = .01722.$

And $v^2 = \frac{81}{16} = 5\frac{1}{16}.$

Theref. $.01722 \times 5\frac{1}{16} = .0872$ ft. $= 1$ in. the fall required; which is about half an inch more than the greatest fall observed by Mr. Labele.

And, for Blackfriar's-bridge, the fall will be much the same as that of Westminster.

On the whole, we cannot but congratulate the public upon the appearance of this volume, and the country upon that improved state of the Woolwich Academy, which renders such a volume necessary. The two ingenious authors seem to have been stimulated solely by a desire to compress into the smallest possible compass the greatest possible quantity of curious and useful matter. Both may be said to have studied the art of compression with the greatest success; though with Dr. Hutton it would rather seem to be a natural faculty, while in Dr. Gregory it appears like an acquired habit: for the former never deviates a single line from his purpose, while the latter appears fond (though in this work he has very seldom indulged that propensity) to make excursions into connected and surrounding subjects. Neither of them, however, manifests any inclination for parade. So far as their writings indicate their motives, it may be fairly inferred that they write, not for the purpose of catching admiration, but of imparting instruction. And this volume, especially, will, we doubt not, be found as striking and durable a memorial of their talents, as it seems intended to be of their friendship. We cannot always permit authors to adjust their own claims; but, on the present occasion, we think Dr. Hutton is fully justified in expressing his conviction, 'that, with the assistance of his friend and coadjutor in this supplementary volume, he has now produced a Course of Mathematics in which a greater variety of useful subjects are introduced, and treated with perspicuity and correctness, than in any three volumes, of equal size, in any language.'

Art. III. *Sermons*, by Samuel Horsley, LL.D. F.R.S. F.A.S.
 Late Lord Bishop of St. Asaph.

(Concluded from page 877.)

THE next discourse to which the course of our examination conducts us, is on John xiii. 34, "a new commandment, &c. It must, before this time, have struck the

reader, that there is nothing of sentimental whining—or affected pathos in the sermons of Bishop Horsley; and yet, when the subject has naturally admitted of descriptive and touching appeals, no one seems more completely in command of our feelings, or more capable of inspiring the consciousness, on after-reflection, that all those feelings were deserved. We have seldom read a finer specimen of appropriate and affecting exordium, than the following.

‘In that memorable night, when divine love and infernal malice, had each their perfect work,—the night when Jesus was betrayed into the hands of those who thirsted for his blood, and the mysterious scheme of man’s redemption was brought to its accomplishment, Jesus, having finished the pascal supper, and instituted those holy mysteries, by which the thankful remembrance of his oblation of himself is continued in the church until his second coming, and the believer is nourished with the food of everlasting life;—When all this was finished, and nothing now remained of his great and painful undertaking, but the last trying part of it, to be led like a sheep to the slaughter, and to make his life a sacrifice for sin,—in that trying hour, just before he retired to the garden, where the power of darkness was to be permitted to display on him its last and utmost effort, Jesus gave it solemnly in charge to the eleven apostles, (the twelfth the son of perdition was already lost; he was gone to hasten the execution of his intended treason),—to the eleven, whose loyalty remained as yet unshaken, Jesus, in that awful hour gave it solemnly in charge, “to love one another, as he had loved them.” And because the perverse wit of man is ever fertile in plausible evasions of the plainest duties,—lest this command should be interpreted, in after ages, as an injunction in which the apostles only were concerned, imposed upon them in their peculiar character of the governors of the church, our great master, to obviate any such wilful misconstruction of his dying charge, declared it to be his pleasure and his meaning, that the exercise of mutual love, in all ages, and in all nations, among men of all ranks, callings and conditions, should be the general badge and distinction of his disciples. “By this shall all men know that ye are my disciples, if ye love one another.” And this injunction—he calls “a new commandment—” &c. p. 255—7.

The R. R. author then proceeds to explain the novelty of this commandment—because ‘it was new in the practice of mankind—in the lessons of divines and moralists, it was a topic out of use—and the disciples were required to love one another, after the manner, and in the degree in which Christ loved them.’ The remaining part of the sermon after the illustration of these topics, is occupied by some remarks on the perfection of the example of Christ; and gladly would we transcribe several pages of this truly eloquent and scriptural discourse, but for the length to which our notice has already extended. For

this reason, we must notice very briefly what remains before us.

The twelfth sermon is an explanation of Matt. xvi. 28. "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the son of man, coming in his kingdom." Agreeably to the interpretation of the phrase, "the coming of the son of man," which he had already established, the Bishop considers this passage as an intimation, that a certain individual present when Christ spake these words, should not suffer the full punishment of his crimes, till the day of judgement; and the unhappy victim of this prophetic doom, was, in his opinion, the traitor Judas.

'Not to taste of death' [says his lordship] 'is not to feel the bitterness of it. In this sense was the same expression used by our Lord upon other occasions. "If a man keep my saying he shall never taste of death." The expression is to be understood, with reference to the intermediate state between death and the final judgement, in which the souls both of the righteous and the wicked exist in a conscious state, the one comforted with the hope and prospect of their future glory,—the other mortified with the expectation of torment.—It may be truly said of the wicked, that they have no real taste of death, till they taste it in the burning lake.'—p. 285.

Having ingeniously established the special reference of this passage to the betrayer of our Lord, he adverts to the doctrine of the eternity of future punishment; the justice of which he vindicates from rational views of the divine government, and the explicit assertions of Scripture.

The well-known declaration, recorded in Matt. xvi. 18, 19, on which the Romanists support the supremacy of St. Peter, is the subject of the next discourse, which was preached, in 1795, before the Society for the Propagation of the Gospel in Foreign Parts. The learned prelate differs from many protestant writers, in his interpretation of this passage; and in the following 'confident tone, scruples not to assert' his convictions.

'St Peter, on this occasion answered only for himself:—the blessing obtained was for himself singly, the reward of his being foremost in the faith which he confessed:—to be the carrier of the keys of the kingdom of heaven—to loose and bind on earth, in any sense which the expressions may bear in this passage—were personal distinctions of the venerable primate of the apostolic college, appropriated to him in positive and absolute exclusion of all other persons.—in exclusion of the apostles his contemporaries, and of the Bishops of Rome his successors. We need not scruple to assert, that any interpretation of this passage, or of any part of it, founded upon a

notion, that St. Peter, upon this occasion, spake or was spoken to as the representative of the apostles, is groundless and erroneous,' pp. 316—7.

Vastly as this sounds like the tone of the Vatican, we soon resumed our complacency towards the Bishop, on finding him a very orthodox and consistent protestant, and, after all his apparent concessions, making the passage before us completely hostile to every papal claim. He proves, most satisfactorily, that the power of the keys, entrusted to St. Peter, was 'not a perpetual but a temporary authority,' and differed materially from that subsequent grant of authority given to all the apostles without distinction. By referring to the sacred records he shows, that St. Peter opened the kingdom of heaven, 'applied the key, pushed back the bolt of the lock, and threw the gates of the city open for the admission of the whole gentile world, in the instance of Cornelius and his family;' and that 'to this, and to this only, our Lord prophetically alluded, when he promised to St. Peter the custody of the keys.' p. 820.

The "binding and loosing" he considers as illustrated in the confirmation of the moral, and the abrogation of the ceremonial law; and refers to the decision of the council at Jerusalem, on the appeal of the church of Antioch, as formed by the special suggestion and persuasion of St. Peter. Here, however, we think the Bishop's idea of exclusive reference to this apostle, is contradicted by the narrative. The apostle James, as must appear to any impartial reader of the account, appears the sole framer of the resolution which was transmitted to the gentile churches,—and the authoritative preamble to that resolution unites all the Apostles together, without any distinction: "it seemed good to the Holy Ghost and to us." By the *rock* in the text, his lordship understands the truth of that memorable confession, for which the Apostle was so highly rewarded. Adverting to the phrase "gates of hell," he considers it as a periphrastic description of death; and views the promise as securing the continuance of the church, notwithstanding the successive mortality of its members. This, we think, is evidently included in the declaration: but we hesitate in admitting it to be the whole import of the passage. We are aware that Whitby and Campbell are authorities for the opinion: still we are disposed to imagine, that the *gates of hell* refer to the councils and projects of invisible enemies against the church; and that there is an obvious allusion to the practice of the courts of judicature and

deliberative assemblies being held at the "gate of the city." * The sermon concludes with two observations; that 'the church is a building raised by Christ himself, founded on his truth alone; and that the promise of perpetual stability is only to the church catholic, and affords no security to any particular church, if her faith, or her works, should not be found perfect before God.' From this last remark the Bishop is led to a strain of solemn and affecting admonition, peculiarly applicable to the clergy of our establishment, and adapted to arouse them to the more vigilant discharge of their duties. It is an admirable specimen of hortatory eloquence.

We can only just mention the next sermon on 1 Cor. ii. 2, which contains many ingenious remarks on apostolic gifts, and the necessity of learning in a christian teacher, (a subject by the bye, on which the *sectaries* as they are generally called, are much more enlightened than most bishops are aware of,) in order to hasten to the first four sermons of the second volume, on the important topic of *prophecy*,—its nature and design, and the principles on which the scriptural interpretation of it should be founded. The text of these discourses is in 2 Peter, 1. 20, 21: the English rendering of which he amends by a translation much more intelligible in itself, and much more accordant with the scope and connection of the passage. 'The precise meaning of the original may be thus expressed: Not any prophecy of scripture is of *self interpretation*—or, *is its own interpreter*.' Having established this 'improved version,' he remarks, that the maxim contained in it is to be

'applied both to every single text of prophecy, and to the whole. Of any single text it is true, that it cannot be its own interpreter; for this reason,—because the scripture prophecies are not detached predictions of separate independent events, but are united in a regular and entire system, all terminating in one great object—the promulgation of the gospel, and the complete establishment of the Messiah's kingdom. Of this system, every particular prophecy makes a part, and bears a more immediate, or a more remote relation to that which is the object of the whole. It is therefore very unlikely, that the true signification of any particular text of prophecy, should be discovered from the bare attention to the terms of the single prediction, taken by itself, without considering it as a part of that system to which it unquestionably belongs, and without observing how it may stand connected with earlier and later prophecies, especially with those which might more immediately precede or follow it.

* See Harmer's *Observations*—Burnet on the articles—and Beza in loc.

Again, of the whole of the scripture prophecies, it is true that it cannot be its own interpreter. Its meaning can never be discovered, without a general knowledge of the principal events to which it alludes; for prophecy was not given to enable curious men to pry into futurity, but to enable the serious and considerate to discern in past events the hand of providence. Thus you see, the apostle, while he seems only to guard against a manner of interpretation which would perpetually mislead, in effect directs us to that which will seldom fail. Every particular prophecy is to be referred to the system, and to be understood in that sense, which may most aptly connect it with the whole; and the sense of prophecy in general is to be sought in the events which have actually taken place;—the history of mankind, especially in the article of their religious improvement, being the public infallible interpreter of the oracles of God." Vol. II. pp. 15, 16.

This explanation of the passage is afterwards illustrated by the first promise respecting the seed of the woman,—the basis of all subsequent predictions—the original germ, out of which the whole expansion of truth has been unfolded. His lordship then proceeds to elucidate other prophecies, particularly that concerning the descendants of Japhet and Shem, and in the course of his elucidations discusses the question respecting the double sense of prophecy, on which we find the following interesting and luminous remarks.

"I shall not scruple to confess, that time was, when—I was inclined to think that every prophecy, were it rightly understood, would be found to carry a precise and single meaning, and that wherever the double sense appears, it *was* because the one true sense had not yet been detected. I said, "Either the images of the prophetic style have constant and proper relations to the events of the world, as the words of common speech have proper and constant meanings,—or they have not. If they have, then it seems no less difficult to conceive that many events should be shadowed under the images of one and the same prophecy, than that several likenesses should be expressed in a single portrait. But, if the prophetic images have no such appropriate relations to things, but that the same image may stand for many things, and various events be included in a single prediction, then it should seem that prophecy, thus indefinite in its meaning can afford no proof of providence: for it should seem possible that a prophecy of this sort, by whatever principle the world were governed, whether by providence, nature, or necessity, might owe a seeming completion to mere accident." Thus I reasoned, till a patient investigation of the subject, brought me, by God's blessing to a better mind. I stand clearly and unanswerably confuted by the instance of Noah's prophecy concerning the families of Japhet; which hath actually received various accomplishments in events of various kinds, in various ages of the world,—in the settlements of European and Tartarian conquerors in the Lower Asia, in the settlements of European traders on the coast of India, and in the early and plentiful conversion of the

families of Japhet's stock to the faith of Christ. The application of the prophecy to any one of these events bears all the characteristic of a true interpretation—consistence with the terms of the prophecy, consistence with the truth of history, consistence with the prophetic system. Every one of these events must therefore pass with every believer for a true completion,' pp. 73, 75.

The remainder of these discourses is employed in obviating, with great acuteness and refinement of reasoning, some subtle objections which the adversaries of Christianity might raise against the evidence of prophecy.

In the nineteenth Sermon we are presented with a metaphysical dissertation on

"Providence, foreknowledge, will and fate,

"Fix'd fate, free-will, foreknowledge absolute."

The passage suggesting this train of thought is Matt. xvi. 21. in which the pre-determined necessity of our Lord's crucifixion is asserted. From this subject, his lordship takes occasion to deliver his sentiments on the doctrines of divine foreknowledge, human liberty, and philosophical necessity. In speaking of the 'Calvinistic predestinarians,' he appears to us unwarranted in asserting, that they 'do not hesitate to deny the freedom of human actions.' Some extravagant fatalists under that name, may have thus destroyed the foundation of human responsibility, but no respectable writers of that class authorise such an opinion.

We cannot, however, too highly commend the candour and urbanity with which, in this discourse, the learned prelate speaks of a sect every where calumniated. Some modern dignitaries, "not worthy to unloose the latchet" of Horsley, would do well to remember, that he almost invariably gives to the despised Calvin, the appellation of *venerable*; and that the very errors of his system, (assuming them to be errors) are ascribed 'not to a morose severity of temper, much less to spiritual pride, but to nobler principles—even to the natural sense and feelings of a virtuous mind.' In another place, he traces the 'plan of arbitrary predestination, to a humble spirit of resigned devotion;' asserting, on the other hand, that the anticalvinistic system 'sets up such a liberty of created beings, as necessarily precludes the divine foreknowledge of human actions, takes the government of the moral world out of the hands of God, and leaves him nothing to do with the noblest part of his creation'—which is, the Bishop adds, 'perhaps the worst error of some who have opposed the Calvinists.' p. 135.

A critical exposition of the third article, concerning 'the

descent of Christ into hell,' is the subject of the twentieth discourse. His lordship's text is 1 Peter iii. 18, 19, 20. That the spirit of Christ existed in the invisible world, while his body remained in the grave, is, we think, abundantly evident from several passages in the sacred volume: but we are compelled to differ from the explanation of the text before us, though supported by his accustomed ingenuity and felicity of illustration. 'The spirits in prison' he considers as a phrase, descriptive of the righteous Antediluvians in the separate, intermediate and disembodied state. A prophecy in Isaiah (xlix. 8, 9.) is introduced, by a most unnatural construction, to support this idea, though obviously referring to the moral emancipation enjoyed under the gospel. By 'Christ's preaching' he understands, his annunciation, to those spirits, of the completion of his mediatorial work on earth. Both parts of this commentary appear to us unauthorized by the connection of the text, and void of support from any other part of scripture. The opinion of Doddridge and Macknight seems much more natural and intelligible; that "Christ was quickened by that spirit, by which he preached to the spirits now in prison, when they were disobedient in the days of Noah." The apostles had spoken of the "Spirit of Christ in the prophets;" and we may easily conceive, that by the same spirit he spake in the ministrations of Noah, expressly called "a preacher of righteousness."

The sanctity and obligation of the sabbath are next discussed, in three sermons on Mark ii. 27. We were surprised to find, in the last discourse on this subject, some observations, bordering on the ludicrous and sarcastic, that ill comport with that awful profanation of the day, which his lordship professes to deplore: and we were more than surprised to find the following apology for one of the most daring and unprincipled measures which ever disgraced a nominally Christian government. 'The present humour of the common people leads, perhaps, more to a profanation of the day, than to a superstitious rigour in the observance of it; but in the attempt to reform, we shall do well to remember, that the thanks for this are chiefly due to the base spirit of puritanical hypocrisy, which in the last century opposed and defeated the wise attempts of government, to regulate the recreations of the day by authority, and prevent the excesses which have actually taken place, by a national indulgence.' p. 272.

It is obvious that his lordship here alludes to the "Book

of Sports;" a work drawn up, according to Fuller*, by Bishop Moreton, in which his episcopal sanction and the authority of government, are given in commendation of 'dancing, archery, leaping, vaulting, may-games, morrice-dances, &c.' As if men were naturally prone to be excessively religious, these 'rational indulgences' were not only permitted, but authorized. For the purpose of aiding the pious expressions which the solemnities of worship might inspire, the above-mentioned "declaration of sports" was, ordered to be read in the churches! And because this 'wise attempt' was not cordially acceded to by many conscientious men, they were, and still are, stigmatised as hypocritical puritans; and so far from being even tolerated, were oppressed and persecuted by the 'base spirit' of a domineering hierarchy. It would have been much more becoming in his lordship to have rejoiced, that his own communion had been *purified* by the attempts of the men he denounces as hypocrites; attempts which have done more towards its restoration and purity, than all the declamations of its prelates.

The next three sermons are on the declaration of the Sycharites, recorded in John iv. 42; and present us with many interesting reflections on the character of the Samaritans, and the probable causes of their superior knowledge of the nature and design of the Messiah's coming. These discourses are succeeded by two on Christian perfection from Phil. iii. 15, in which we find an instance of antiscriptural explanation, opposed to many explicit statements in both these volumes. His lordship considers "the righteousness" in which the apostle wished "to be found," as consisting in 'the exercise of Christian duties;' and he actually speaks of 'the merit of it.' (Vol. ii. p. 363.) The entire scope of the Apostle's reasoning is so inconsistent with this idea, that we are surprised how it found its way into the discourses of so orthodox a prelate as Bishop Horsley.—The last sermon, "the Holy ones and the watchers", was reviewed in our journal on its first publication, and to that article we refer our readers.†

After this extended survey of the various topics discussed in these volumes, we shall state with great brevity, and without reserve, our opinion of their general character and tendency.

The reader must already have been put in possession of our sentiments regarding the very luminous and im-

* Fuller. B. x. p. 74.

† Ecl. Rev. Vol. ii. p. 386.

descent of Christ into hell,' is the subject of the twentieth discourse. His lordship's text is 1 Peter iii. 18, 19, 20. That the spirit of Christ existed in the invisible world, while his body remained in the grave, is, we think, abundantly evident from several passages in the sacred volume: but we are compelled to differ from the explanation of the text before us, though supported by his accustomed ingenuity and felicity of illustration. 'The spirits in prison' he considers as a phrase, descriptive of the righteous Antediluvians in the separate, intermediate and disembodied state. A prophecy in Isaiah (xlix. 8, 9.) is introduced, by a most unnatural construction, to support this idea, though obviously referring to the moral emancipation enjoyed under the gospel. By 'Christ's preaching' he understands, his annunciation, to those spirits, of the completion of his mediatorial work on earth. Both parts of this commentary appear to us unauthorized by the connection of the text, and void of support from any other part of scripture. The opinion of Doddridge and Macknight seems much more natural and intelligible; that "Christ was quickened by that spirit, by which he preached to the spirits now in prison, when they were disobedient in the days of Noah." The apostles had spoken of the "Spirit of Christ in the prophets;" and we may easily conceive, that by the same spirit he spake in the ministrations of Noah, expressly called "a preacher of righteousness."

The sanctity and obligation of the sabbath are next discussed, in three sermons on Mark ii. 27. We were surprised to find, in the last discourse on this subject, some observations, bordering on the ludicrous and sarcastic, that ill comport with that awful profanation of the day, which his lordship professes to deplore: and we were more than surprised to find the following apology for one of the most daring and unprincipled measures which ever disgraced a nominally Christian government. 'The present humour of the common people leads, perhaps, more to a profanation of the day, than to a superstitious rigour in the observance of it; but in the attempt to reform, we shall do well to remember, that the thanks for this are chiefly due to the base spirit of puritanical hypocrisy, which in the last century opposed and defeated the wise attempts of government, to regulate the recreations of the day by authority, and prevent the excesses which have actually taken place, by a national indulgence.' p. 272.

It is obvious that his lordship here alludes to the "Book

of Sports;" a work drawn up, according to Fuller*, by Bishop Moreton, in which his episcopal sanction and the authority of government, are given in commendation of 'dancing, archery, leaping, vaulting, may-games, morrice-dances, &c.' As if men were naturally prone to be excessively religious, these 'rational indulgences' were not only permitted, but authorized. For the purpose of aiding the pious expressions which the solemnities of worship might inspire, the above-mentioned "declaration of sports" was, ordered to be read in the churches! And because this 'wise attempt' was not cordially acceded to by many conscientious men, they were, and still are, stigmatised as hypocritical puritans; and so far from being even tolerated, were oppressed and persecuted by the 'base spirit' of a domineering hierarchy. It would have been much more becoming in his lordship to have rejoiced, that his own communion had been purified by the attempts of the men he denounces as hypocrites; attempts which have done more towards its restoration and purity, than all the declamations of its prelates.

The next three sermons are on the declaration of the Sycharites, recorded in John iv. 42; and present us with many interesting reflections on the character of the Samaritans, and the probable causes of their superior knowledge of the nature and design of the Messiah's coming. These discourses are succeeded by two on Christian perfection from Phil. iii. 15, in which we find an instance of antisciptural explanation, opposed to many explicit statements in both these volumes. His lordship considers "the righteousness" in which the apostle wished "to be found," as consisting in 'the exercise of Christian duties;' and he actually speaks of 'the merit of it.' (Vol. ii. p. 363.) The entire scope of the Apostle's reasoning is so inconsistent with this idea, that we are surprised how it found its way into the discourses of so orthodox a prelate as Bishop Horsley.—The last sermon, "the Holy ones and the watchers", was reviewed in our journal on its first publication, and to that article we refer our readers.†

After this extended survey of the various topics discussed in these volumes, we shall state with great brevity, and without reserve, our opinion of their general character and tendency.

The reader must already have been put in possession of our sentiments regarding the very luminous and im-

* Fuller. B. x. p. 74.

† Ecl. Rev. Vol. ii. p. 386.

pressive diction, in which the Bishop exhibits all his ideas. This quality of style obviously arises from the clearness and comprehension of his views. An enlarged survey of the wide range of truth which lay before him, was united with a distinct perception of each minute portion of that range: while he could generalize on philosophical principles, he was able to examine individual objects with the most careful and accurate abstraction. He entered on the investigation of biblical subjects with a mind of gigantic power, invigorated by habits of patient research, trained in the discipline of mathematical study, and improved by an intimate acquaintance with the languages and facts of antiquity. And to the honour of Horsley be it remarked, that every attainment, and every faculty of attaining, were directed to the discovery and illustration of theological truth. He was not contented with being a profound mathematician, or an elegant scholar: these were only subordinate to more important pursuits, in which all the vigour of his mind was employed, and to which his vast stores of intellectual opulence were devoted. It was natural, that the consciousness of superior power should occasionally give to the decisions of such a man, a tone of authority which his friends would admire as dignified, and his enemies censure as dogmatical. Still, both parties must unite in acknowledging his transcendent ability: for his very aberrations often discover a stretch of thought, a fertility of resources, an amplitude of illustration, an acuteness of argument, and a style of energetic eloquence, that are seldom combined in the writings of any author,—still less in those of a theologian. On the great principles of religion, he is clear, convincing, and highly impassioned; and in his most original and critical disquisitions, where his ingenuity most frequently leads him astray, we generally discover an invariable regard to those principles, and a habit, strongly marked, of constant deference to the authority of revelation. This we have noticed with peculiar satisfaction, when any subject of unusual difficulty has been presented to his view. It has, in such cases, been apparent that mystery was no barrier in the way of belief, if the testimony of scripture was clear and decided. His discourses often remind us of Warburton, whom he resembles in his love of the paradoxical, and in the dexterity with which he defends a strange or a novel position. He seems to contemplate, with peculiar complacency, whatever might start up in the shape of a difficulty or an objection; and we have sometimes imagined that he has created obstacles

for the mere pleasure of surmounting them. We must however confess, that though he is an undaunted and avowed polemic, he is, at times, most insulting in the taunts and flourishes which precede his attacks; and in his triumphs he has nothing of the clemency of a conqueror: "he spares not, neither does he pity." Especially, when his ecclesiastical or political prejudices are offended, he too frequently takes leave of truth and candour at once, and has recourse to the asperity and warmth of a mere newspaper declaimer. His language on topics of this nature is generally that of a partisan, who is determined to think what he pleases, and say what he thinks, without any regard to evidence or character. The passages however are few, in which his lordship betrays this excessive irritation; and we hope the bitterness they display was more the effect of constitutional infirmity of temper, than of studied and systematic resentment.

It has sometimes been our lot to meet with what are called orthodox divines, whose orthodoxy has appeared only in the clamours of controversy; and to whom the characteristic doctrines of the gospel have seemed rather matters of professional contention, than principles of vital and practical operation. On the other hand, from the influence of these principles we wish the entire complexion of our religion to receive its cast and character; we wish their promineney always to appear, and their importance to be felt in what is implied, as well as in what is expressed; we wish the whole circle of truth to be enlightened by them, so that if we did not contemplate these sources of light themselves, we might look at every other object only through the medium which they supply; in one word, we wish orthodoxy to be always evangelical. We use this antiquated term, because it is really the best and most intelligible exposition of our meaning; and we rejoice that the sanction of Horsley, though we are not prepared to say he intended it, has been given to a style of preaching which goes under that name. We question whether his lordship can be decidedly ranked in the class: still we hesitate not in asserting, that the influence of his religious sentiments leans that way, and that his writings will be cited as an unquestionable proof, that a man may be evangelical and yet rational—talk much of faith, and yet escape the suspicion of being deemed an enemy to virtue. In the sermons before us, whatever subject engages our attention, whether we meet with historical research, or philological disquisi-

tion, or speculations of an enlarged and philosophic cast,—we soon find these trains of thought subservient to the illustration of some *Christian* sentiment, of some fact, or doctrine, or duty, connected with the Christian system. On this account we think their tendency highly beneficial, and that they will greatly promote the interests of evangelical truth.—At the same time, we cannot extol them as *sermons*, because they want almost every quality essential to the usefulness, which sermons should be designed to promote. There are a few passages, indeed, of uncommon worth, as specimens of direct appeal to the heart and conscience; and we regret that they are so few, because his Lordship was admirably qualified to succeed in hortatory and awakening addresses. But in general they want application, simplicity, and practical improvement; and, on account of the superabundance of criticism they contain, must have been comparatively uninteresting even in the intelligent circles to whom they were delivered. Considered as models of pulpit composition, they are, we think, essentially defective: but as volumes possessing a singular combination of great and rare qualities, and distinguished for ingenious and elaborate dissertation on a variety of important topics, we do not hesitate to rank them amongst the most valuable productions of modern theology.

Art. IV. *Fifth Report of the Directors of the African Institution*, read at the Annual General Meeting on the 27th of March, 1811. To which is added, an Appendix, and a List of Subscribers. 8vo. pp. 143. Price 2s. Hatchard. 1811.

IT is the fate of this important institution, that the more good it is accomplishing, the less splendid its reports become. In the opening view of its formation and design, and in the announcement of its first proceedings and its ultimate prospects, though a perfectly unostentatious and even very cautious language was uniformly employed, there was something akin to what may be called the poetry of philanthropy. By its very nature, the project necessarily recalled to the mind some of the most enchanting prophetic visions of poetry; for no sobriety of language, nor solicitude to fix the attention down to humble introductory operations, could prevent imagination from expanding the view from these diminutive commencements to the whole possible extent of the effect to which they tend. A project for insinuating, by slow and gentle methods, a little European knowledge and industry, and a little improvement of whatever cultivation and useful

arts are already existing, into the districts along the western coast of Africa,—cannot be set forth in any terms that will not suggest the magnificent idea of a vast continent ultimately pervaded, in all its inhabited regions, by knowledge, social order, and happiness. Under the influence of this perfectly natural association of the ideas of commencement, progress, and final effect, it must have been impossible for any philanthropic and sanguine person, immediately taking a part in the concern, to have seen carried on board a ship in the river, two or three young negroes, instructed in Lancaster's method, for the benefit of the little savages in the vicinity of Sierra Leone,—nay, impossible to have handled one of the packages of cotton seed prepared to be sent out,—without being tempted to yield the mind to very splendid anticipations, though it might not have seemed to comport with sobriety to avow them in all their magnitude. If avowed, however, they would have been found to be but such, as the feelings excited in the minds of many readers of the former reports of the institution, would have corresponded to.

This last report is of a nature tending to *recal* the imagination, for a while, from the cities flourishing in civilization and liberal arts, the intelligent and humane policy, the literary institutions, the Christian religious assemblies, and the peaceful cultivated fields, of the future age of Africa. It even suspends, for the present, the account of the efforts that have not ceased to be made directly toward the object of improving the condition of the people on the coast. For the directors confess, that the effect of all such efforts must be very trifling, till a previous object is accomplished—that is, the real abolition of the slave trade. This trade, their last year's report stated that they had discovered to be carried on to a very considerable extent, even by persons of this country; and it should seem by the present report that a very short time has sufficed to throw back, after the temporary check or withdrawal effected by the Abolition Act, an extremely large portion of the property and enterprize of our virtuous countrymen into this traffic. The most vehement indignation will, of course, be felt at hearing this fact. But why so? It is but very few years, since the legislature of this enlightened and Christian country solemnly sanctioned this traffic as innocent, useful, and necessary; and this they did after hearing, year after year, all that its most indefatigable opponents could find to say against it. The slave-trader could proudly shew, in his justification, the verdict of the assembled wisdom and equity of the nation. And,

since the nature of the traffic has not at all altered, and since it was not from any new or clearer manifestation of its nature, that the legislature has subsequently forbidden it, —may not the trader think he has some right to demur to the decision, which pronounces *that* an enormous crime, which so very few years since was pronounced, in the same high place of authority, and by many of the same individual legislators, an innocent employment of wealth and industry? Is he to take it on authority, (having but little time to philosophize,) that the principles of right and wrong, sometimes so majestically styled ‘eternal,’ are, after all, such variable or equivocal things, as to depend on the mere will of a government? Or is he to attribute the change to some prodigious accession, during this short interval, to the *virtue* of the Authority that so then decided, and thus, reversely, has decided now? And if, perchance, he should be unable to do that, is his conscience bound to be solemnly at the command of *those circumstances* which, foreign to the essential morality of the subject, and to any general improvement in the virtue of the legislature, he may surmise to have had a very powerful influence in effecting so wonderful a change? Or, finally, is this conscience of his to be taught, that the enactment itself has made all the difference as to the right and wrong,—and that it is the ‘illegality’ only of the trade that constitutes the crime?

It is very needless to say, that these questions can be put for no purpose of extenuating the guilt of the slave-trade. They are suggested by our having observed, in some instances, a certain lofty air of virtue assumed in behalf of the nation and its legislature, on the ground of the hostility to the slave-trade, by persons who could see no excessive evil in the trade or its legislative sanction, till the time that such sanction was withdrawn: but the said sanction being now refused, they are filled with horror, and indignation to think that there should be men wicked enough to persist in such iniquitous work, as that of stealing, buying, and selling, the human species. We are become, all at once, by act of parliament, so marvellously good, that the slave-trader is regarded among us as a kind of demoniac. But verily we think he has a good right to say, “Why, how comes all this? A very short time since, I was confessedly as good as the nation and its legislature, of which I enjoyed the most decided and formal approbation. The business I am employed in, was then known to be all that it is now known to be. I am not permitted to say, nor to think, that the nation and

its legislature then, just so very lately, deserved all the epithets imputing barbarity, villany, murder; and that this change is absolutely a conversion to righteousness, from the most flagrant wickedness. And yet, for wishing to remain just what I then had such splendid sanction for being, I am pronounced the most execrable of sinners: while you, by this sudden turn in your opinion, or taste, are all become admirable saints, and invested with judicial authority, to arraign me, your late associate and friend, at your tribunal. In the name of sense and decency, either withhold your opprobrious language from me, or tell me what is to be the estimate of your own national and legislative character as it *was*—at a much more recent period than ten years since."

After this glance at the gross self-deception incident to self-love, to national pride, and to political superstition, which, amidst our indignation against crimes that we have withdrawn from committing, and that not always in mere obedience to virtuous conviction, can make us quite forget the shame and condemnation due to our own conduct till a very short time since,—we must proceed to a brief notice of the Report. The subject with which, unfortunately, it is almost wholly occupied, is brought forward in the first paragraph.

'Nearly the whole of the last Report of the Directors was employed in detailing the extent to which the African Slave Trade had revived in the preceding year, and the means which had been adopted by them with a view to repress it. The present Report will consist almost exclusively, of similar details; the evil in question having increased to a magnitude which has required the almost undivided attention of the Board. The civilization and improvement of Africa are indeed the great ends which the Institution proposed to pursue. But what rational expectation can be formed of any material progress in the attainment of those ends, while the Slave Trade continues to flourish? This traffic stands opposed to all improvement. The passions which it excites and nourishes, and the acts of fraud, rapine, and blood to which alone it owes its success, have a direct tendency to brutalize the human character, and to obstruct every peaceful and beneficial pursuit. Any advance in civilization is hopeless, where neither property nor person is secure for a moment.—On the Coast of Africa the same melancholy scene has been exhibited during the last year, which the Directors had the pain of describing in their former Report. The Coast has swarmed with Slave ships, chiefly under Spanish and Portuguese colours. These colours have, in numerous instances, been proved to be only a disguise to conceal British and American property, and there is strong ground to believe that this would be found to be very generally the case, if the rules of evidence, in the Prize Courts of this country, always admitted of the investigation necessary to ascertain the fact.'

It is stated that, during the last year, about twenty slave ships have been condemned in the court of Sierra Leone, 'on satisfactory proof, either of their being American or British property, or of their having cleared out from a British port.' The whole number condemned in the several Vice-Admiralty Courts abroad, during the last six or eight months of the year 1810, is estimated at between thirty and forty; and several have met the same fate in this country. With regard to our right of interference with American slave ships, the report observes that,

'At the time when the Society last met, great doubts were entertained, whether slave ships, trading under American colours, could be subjected to condemnation in our Prize Courts, and the prevailing opinion then was, that some express stipulations between the two governments were previously necessary. The question, however, has since been happily decided in the affirmative.'

This decision took place in the Privy Council, in July, 1810, in the case of an American ship, the *Amedie*, captured by a British ship of war, while carrying slaves from the coast of Africa to a Spanish colony. The Master of the Rolls pronounced the judgement in terms to the following effect.—The slave trade is wrong in the abstract—having abolished it in our own case, we have a right to act upon this doctrine, assuming it to be an universal law of the world, till an exception is proved by the reclaimant of the slave ship we capture—the exception is valid, if the legislature of his own nation authorizes the trade, for we have not a right to require other nations to assent to our doctrine that it is essentially wrong—but when any nation has legislatively adopted this doctrine, it has divested its subjects, who may still prosecute the trade, of all sanction and protection, and delivered them over to the universal law, which law any nation that has recognized it has a right to enforce by capture—the American States have legislatively adopted the doctrine—and therefore we have a right to make prize of the ships of their subjects found employed in it.

As soon as this decision became known, the American flag disappeared from all slave ships, and was replaced by those of Spain and Portugal.

'The course which has since been pursued by the citizens of the United States embarking in this trade, has been, to call at some Spanish or Portuguese port; there to obtain fictitious bills of sale, and other papers, which might serve to disguise the real ownership.'

At first it was apprehended that this expedient would be

capable of securing impunity to American citizens, in the most extensive violation of American law: it being doubted whether the British prize laws, even as explained or practically extended by the decision in the case of the *Amedie*, could fairly operate on vessels bearing, in their flag and documents, the ostensible indications of Spanish or Portuguese property. This doubt must have pointed chiefly at the difficulty of obtaining proof of the fallaciousness of such indications;—whether there was a previous question as to the national decorum of subjecting, in the first instance, a vessel bearing these indications, to capture, in order to try their genuineness, is not clearly stated. Every doubt, however, was soon removed by a decision in the court of Admiralty, condemning a slave ship captured on the presumption of its being American property, though under cover of the Portuguese flag, and correspondent documents.

A slight remark may be made, in passing, on the language in which the Directors speak of these two decisions. As to the question which was in doubt, previously to the decision on the *Amedie*,—whether our prize courts could lawfully condemn American slave ships, under American colours, without some stipulation first entered into with the American Government,—the Directors say, ‘the question, however, has since been *happily* decided in the affirmative;’ and then as to the second condition of American slave ships, relatively to which the power, that is the right, of our prize laws had been doubted,—namely, when deceptively purporting to be Portuguese or Spanish,—they say, ‘this practice, to which, on the first view, the case of the *Amedie* did not seem to apply, and which it was apprehended might be carried to an extent almost indefinite, has *happily* received a decisive shock, by a judgement recently pronounced by Sir W. Scott, in the High Court of Admiralty.’

Now this kind of language seems to sound, as if our own prize code were something of a nature totally unconnected with municipal law,—something quite different from any creature of English will and interest; and as if the interpretations or application of it in question had taken place—not in a court exclusively English, and therefore necessarily under local influence—but in a conventional court of nations, or at least in a quarter far beyond the reach of any natural cause of partiality. This remark points merely and exclusively at the *language* here employed. Every good man will rejoice that the prize courts can and will do, not only what these two decisions have de-

clared their power and determination to do, but even much more now, by virtue of the last enactments against the slave trade. All we mean to say is, that a mode of expression might have been adopted, that would have avoided the appearance of representing our nation, as doubtfully and apprehensively waiting to hear, what *its own law* would declare, through the organs of *its own judicature*, in a matter involving *its own wishes*.

The latter of the two important decisions, was on a vessel called *Fortuna*, captured in coming out of Madeira under Portuguese colours; and a very good sample of the art and fraud most appropriately employed in the prosecution of the villanous traffic, is afforded by this brief account.

‘ This vessel sailed from New York, under American colours, in July 1810, being then named the *William and Mary*, and arrived at Madeira in September. The ostensible owner at this time was an American citizen of the name of George Fowler Trenholm, who also acted as master. On arriving at Madeira, he landed a part of his cargo; and about a week before his departure from it, he executed a bill of sale for the ship to a native of Madeira, a Portuguese subject, of the name of Joao de Souza; and in consequence of this sale obtained Portuguese papers and assumed a Portuguese flag. This Joao de Souza is stated to be a man notoriously of no property, who is employed as a clerk in the store of an English mercantile house in that island; and in point of fact, no consideration was given for the vessel. In thus lending his name to this transaction, Joao de Souza appears merely to have complied with the wishes of his employers, who were the consignees of the *William and Mary*. The ship having thus become colourably the property of a Portuguese, was re-named the *Fortuna*, and another Portuguese of the name of Verissimo, was appointed master. Trenholm, the former master, was now converted into supercargo; and the whole conduct and entire controul of the ship and adventure were committed to him, without his even receiving any instructions whatever from the alledged owner Joao de Souza. The only part of the cargo taken on board at Madeira consisted of some articles of provisions for the voyage.—The evidence obtained by means of the standing interrogatories, afforded strong suspicion that the sale at Madeira was a fraudulent and illusive transaction; and this suspicion was afterwards fully confirmed: and it clearly appeared from the mere inspection of the vessel, independently of other corroborating circumstances that the object of the voyage was to procure a cargo of slaves on the coast of Africa.’ p. 15.

The judgement of the court, as pronounced by Sir W. Scott, is given at great length; and is a fine specimen of clear thinking and precise expression, with a slight degree more than necessary of the professional phraseology.—The Directors confidently anticipate a great effect from

this decisive proof given to the American violators of the laws, both of humanity and of their nation, that no contrivances and false appearances will henceforward avail them. It is also hoped that the American Government itself will be excited to a greater exertion of its power, in consequence of the proofs of the very extensive frustration and defiance of its enactments by its own subjects, which the Directors have been enabled to bring before it, by means of a correspondence with the Society for abolishing Slavery, and the Slave trade in the United States.

The next assigned step in the progress toward the great object of the Institution, is a stipulation in our recent treaty of alliance with 'his Royal Highness the Prince Regent of Portugal;' in which his said Royal Highness engages to forego the trade in slaves on the African coast—*except* at the island of Bissao,—*except* at Ajuda and other ports situated on the coast, 'called in the Portuguese language *Costa de Mina*,'—*except* so far as 'the territories of Cabenda and Molembo' can be made to contribute to this commerce,—and *except*, by plain implication, any part of the coast where that trade has not been 'discontinued and abandoned by the powers and states of Europe, which formerly traded there.'—The Directors are not exactly pleased with the form of this remarkably precise and philanthropic stipulation; but they say that, from 'His Majesty's government,' which certainly ought to know the meaning and purpose of the article, they have received the most 'satisfactory assurances,' that it is, between the contracting powers, understood to be *bonâ fide* an engagement 'to confine the Portuguese Slave Trade strictly to their own settlements on the African coast,'—and they hint a probability of an explanatory article to remove the ambiguities of expression. It will justly be thought an excessively curious fact, that a stipulation between the English government, after it has solemnly abolished its own slave trade, and commenced the confiscation of the contraband slave ships of another state—that a stipulation between it and an ally, relative to so plain, so interesting, and so urgent a subject, should have been so expressed as to *need* an explanatory article. How much it is to be regretted that the heads concerned, could not have been in some approximation toward a contact with that of Sir W. Scott,—if we may take the 'judgement' to which we have alluded, as a medium specimen of its emissions. The Directors, however, very naturally wish to take this stipulation at its highest value.

'The Portuguese ships,' they observe, 'are now debarred from trading for slaves at any point north of the equator, with the exception only of the small island of Bissao, situated at the mouth of the Rio Grande, between the 11th and 12th degree of north latitude. The cession of this insignificant island (insignificant in every view but in relation to the Slave Trade), or its express exclusion from that liberty of trading in slaves, which is reserved to the Portuguese settlements generally, would effectually liberate an extent of between two and three thousand miles of coast from the visits of the slave traders.'

True; but who will dare to mention such a thing to that 'most dread Sovereign' the Prince Regent of Portugal? It surely is condescension enough on his part, and betrays presumption enough on ours, that there has existed such a discussion on the subject as could result in the equivocal concessions of this admirable stipulation. We must not take upon us to question his taste and estimates in matters of liberality and gratitude, if he happens to think the 'insignificant' island of Bissao, greatly too rich a boon for the defenders of Portugal.

With respect to the trade in slaves carried on under the Spanish flag, the Directors express themselves as 'certain, that a very inconsiderable proportion (if indeed any part of it) is really on account of subjects of that nation. Of the many vessels bearing that flag, which have been detained for examination during the last year, there is strong reason to believe, that all were either American or British property, ostensibly transferred to Spanish subjects, for the mere purpose of concealing the real ownership.' As furnishing what they judge to be a 'fair sample of those slave-trading adventures which pretend to be Spanish,' they relate the case of two ships, named the *Gallicia* and the *Palafox*, captured under Spanish colours, and subsequently condemned. The officers of these ships all swore so positively, that the vessels and cargoes were Spanish property, and the supercargo, calling himself Don Jorge Madre Silva, that he was a native Spaniard, and not a subject of Great Britain,—that the Judge of the Admiralty felt himself obliged, notwithstanding some very suspicious circumstances, to decree the liberation of the vessels, on bail being given to abide the result of farther proof.

'It was discovered, however, by means of two of the crew, that all these depositions thus solemnly and judicially made, were false. One of the ships was ascertained to have cleared out from England by the name of the *Queen Charlotte*, and to be still the property of British merchants resident in London. The other had cleared out from Kingston in Jamaica, under the name of the *Mohawk*. Both

vessels had undergone a fictitious sale at Carthagena to a Spaniard, and had there changed their original names for the *Gallicia* and *Palafox*; and the supercargo who had sworn to his Spanish birth, proved to be an Englishman, who had sailed from the Thames in the *Queen Charlotte*, and was then known by the name of *George Woodbine*, which, when translated into Spanish, formed the appellation by which he was afterwards distinguished, *Don Jorge Madre Silva.* p. 32.

These discoveries caused the detention of the vessels; the claimants did not choose to abide the result of a trial; and the property was condemned.

The Directors hope that the Spanish government, (that is the *Cortes*,) may be willing to take some measures to prevent these frauds; and are quite confident that 'their attention will be particularly directed to the subject, by the representations of the British government.'—It seems the only power that has been disposed to save our government the trouble of making such representations, and the hazard of receiving a rebuff in making them, is the Junta that has assumed the independent government of the *Caraccas*,—which has prohibited, in that state, the African slave trade. This fact the Directors regard as, though indeed a somewhat undecisive, yet a much more hopeful, symptom of the spirit of the Spanish Americans, relatively to this subject, than any one could have been sanguine enough to expect; and they think it has opportunely, according to the familiar phrase, broken the ice for our communications on this point with the government of Spain.

It might well be supposed, that our own West Indian colonies would be second to no part of the world in contempt and defiance of any humane enactments of the English government,—emboldened as they were, by the experience of a long impunity in the practice of cruelty. It was very much of course that the Directors should find, as they state, that the abolition laws have there 'been grossly, and, in some instances, openly, violated by the importation of slaves to a considerable extent.' This opprobrious deposition is followed by the expression of a hope, that the laws will soon, however, be effectually and even penally enforced; since, 'his Majesty's Government have signified their determination to give the most pointed instructions to their colonial governors, and custom-house officers, to enforce, in the strictest manner, the due execution of the abolition laws.' But we humbly think, that the confidence which rests on this foundation, seems to betray a forgetfulness of that persisting and fearless defiance to the most peremptory mandates of the English go-

vernment, displayed by one of the colonial legislatures, (that of Jamaica,) with respect to another most important matter—religious toleration. So long as we observe this direct resistance to the strongest dictates of authority, effectual and unpunished; we confess we can see no reasonable ground to hope for obsequiousness to such dictates on another point, where it is not less the interest of these colonists, in their own opinion, to disobey. At the same time, this success and impunity of defiance of the great sovereign state, on which the small refractory colonial one depends, is, to be sure, a most marvellous phenomenon.

In adverting to the coast of Africa, the Directors have to lament that

‘The great revival of the slave trade, which has taken place, is represented on all hands as having given a severe check to the favourable appearances of improvement which were discernible among the natives on the coast, about two years ago. If, however, the measures adopted for the suppression of the trade should have their proper effect, the directors trust that the ground which has been lost will be speedily regained.

‘The vast extent of the African coast certainly affords great facilities for the contraband slave trade. Many of the vessels destined for this object appear there, in the first instance, as traders in the natural productions of the country; and they perhaps receive no slaves on board, until they are about to depart on their ulterior voyage. Without a large naval force, therefore, it would be difficult completely to prevent such transactions along a range of coast which extends three thousand five hundred miles, without taking into account the rivers and creeks which occur in that space. Five or six active cruisers would, however, render the attempts to trade in slaves so hazardous as at least considerably to diminish them. Representations have been made to government on the subject, which the Directors hope will lead to some increase of the naval force on the coast of Africa.*’ p. 37.

The very serious magnitude of the force here demanded, relatively to the means of providing it, will not be duly estimated by the reader who does not notice the collective statement, repeated at regular intervals in the public prints, of the number and stations of the ships in the British navy, amounting to considerably more than a thousand armed vessels.

There are several letters, in the appendix, dated Senegal, from a gentleman described as ‘high in office on the coast of Africa;’ the first of which affords a number of very pleasing illustrations of the effects of the Abolition, as beginning to be apparent among the natives, and as accom-

* ‘A frigate and a sloop of war have been added to the naval force on the African station since this report was made.’

panying the activity of an Englishman to render it completely efficient.

‘Whenever I visit the main land I never fail to be saluted by its inhabitants with every mark of sincere gratitude; which more fully to demonstrate, the chiefs of all the villages in my neighbourhood have waited upon me, to acknowledge their thankfulness for the protection the British government affords to their persons. These circumstances cannot fail to yield the happiest results, and to be the means of creating considerable interest in our favour amongst the oppressed beings of this neglected country.’

‘The wars, which formerly were frequent, and always attended by considerable numbers being taken and sold to traders, are now very rare; and when they occur, the parties content themselves with pillaging cattle and a few captives, who are kept by the victors till redeemed by the relatives, for whom they give bullocks, corn, tobacco, or such commodities as they can procure.’—‘Even among the Moors kidnapping is almost extinct.’ ‘To use an old adage, “if there were no receivers there would be no thieves;” which is perfectly applicable to the case with regard to the slave trade in this part of Africa. The slavery among themselves is merely nominal; the master and servant are nearly equal; they work together, eat and drink out of the same bowl, and sleep under the same roof.’

‘I beg leave to say, that I think a few Moravian missionaries would be of infinite service in each of these settlements; in the first instance, to give some instruction to the numerous population, and the visitors from the main land.’

This was written about midsummer: but another letter from the same person, before the end of the year, describes the scene which had begun to look so delightful, as relapsing towards its former melancholy condition, in consequence of the visitation of a swarm of those monsters of the civilized, and what is even called the Christian world, the slave ships; which had probably wrought, in these few months, as great a measure of havoc and misery, as if the maritime region had suffered an irruption of all the fierce wild beasts, and all the serpents, existing over all the space for several hundred miles into the continent. And to think of the primary agents of this mischief! Had the region that was beginning to recover from its state of barbarism and desolation, been blasted afresh by the ravages of locusts, or a pestilence, or an army of the king of Dahomy, who is affirmed (falsely perhaps, by English captains of slave ships, to make it believed there exists in human shape something with which even *they* may gain by comparison) to roof his palace with skulls and raise ornamental piles of heads at his gate,—had causes like these repressed the hopeful beginnings of improvement, there would have been a certain congruity between the

effect and the whole character and seeming of the agent: so that while the agency excited our grief by its perniciousness, it would not have outraged us by monstrosity. But what language can adequately express the revolting sensation with which we behold the mischief done—the first germinating principles of peace, knowledge, and civilization torn up—by vastly genteel and polite inhabitants of London or Liverpool,—persons of reputation and weight in their circles,—persons who acceptably bow and smile to ever so many fair and fashionable Christians,—have gilt volumes of poetry on all matters of sensibility on their shelves,—and perhaps, on a Sunday, demean themselves with exemplary decorum amidst the reading of commandments and prayers:

From a diversity of facts, thus collected over the wide range to which the vigilance of the Directors had extended, it was become perfectly evident, by the time of the annual general meeting of the Institution in March 1810, that the abolition acts had in a very great degree failed to effect their purpose; and it also very soon became evident, that the several detections and condemnations, effected in consequence of this vigilance, would be unavailing, without the aid of a law that should inflict a severer penalty than merely the loss of the captured property. The adventurers would not at all hesitate to run that risk, with so many chances in their favour as the wide field of the trade afforded them,—and while the profits, according to a statement given in this report, were so great as to make them gainers by the success of *one voyage out of three*. It was therefore resolved, to move the legislature to ‘mark the trafficking in slaves as a crime, and to affix to that crime a suitable punishment.’ But

‘The session of Parliament was too far advanced for any legislative enactment for the repression of the evil. All that could be done, therefore, was to engage the attention of Government to the subject, by an address; and to induce both Houses of Parliament to pledge themselves to the adoption of such farther legislative provisions in the ensuing session, as might be necessary for giving full effect to the acts already passed for abolishing the slave trade.’

A simple humane stranger, from some very distant country, on hearing, first, in what light the ‘evil’ was unanimously regarded, and then, that ‘the session was too far advanced to admit of an enactment for repressing’ it,—would exceedingly lament that fatality of climate, or political constitution, through which it is rendered impossible for a session to be prolonged beyond a particular day or week, even for the most momentous concerns; and could be

consoled only by an assurance that, though the ravage which would in the mean time be perpetrated by the miscreants in question, and which such an enactment might have gone far towards stopping, would indeed be dreadful,—yet the legislators, in their individual capacity, would, during the interval, be doing something much more necessary and important than preventing it.—And as to the pledge, holding out to the traders the threat of a severer law the next session; it might, certainly, tend to prevent the embarking of much *new* property in the trade: but, since the threatened future law would not be retrospective, and since the mere expression, in the mean time, of the *disapprobation* of the legislature, would evidently be entirely disregarded by the offenders pointed at; this pledge would operate as an advertisement to the traders, inciting them to work the whole of their apparatus that was in a state for prompt service, with unprecedented exertion, during the period of comparative immunity before them.

At length, in May, 1811, an Act was passed by both Houses, without opposition, to the effect that ‘subjects or persons residing in the United Kingdom, or any of the dominions of his Majesty, carrying on the Slave Trade, or any way engaged therein, shall be declared felons;’ and subject to the punishment of transportation, for a term not exceeding fourteen years, or to confinement and hard labour, for a term not exceeding five years nor less than three. This guilt and penalty attach to owners of ships employing or suffering them to be employed in the trade—to those who fit them out for the purpose—to the master, mate, supercargo, and surgeon,—and to all who in any manner aid the shipping and transportation of Africans for sale;—excepting ‘petty officers, servants, seamen, and underwriters of policies of assurance,’ who are guilty of a misdemeanor only, and liable to imprisonment for a term not exceeding two years.

At the view of the lofty and commanding ground thus gained at last by the good cause, the Directors pause to express their just exultation;* and they add,

‘The members of the Institution may well feel encouraged, by such an example, not to relax their efforts, but to persevere actively and unremittingly in the cause in which they have embarked. An extensive field lies before them; and benefits of the most momentous kind to Africa and the world can hardly fail to crown their persevering exertions.’

* The bill was only in its progress at the time of the meeting, but its success was beyond all doubt.

The vigilance of the Directors, to which humanity and the civilized world are already so deeply indebted, will still be required without intermission, to see to the effectual execution of this law; which it is to be hoped will be followed by still stronger enactments, even to the last severity of avenging justice, if the iniquitous traffic should still be found in existence, after all that has thus far been done for its annihilation. —The next report of the Directors will be waited for with extreme interest, by every one that is anxious for the amendment of the human race; and we are confident that every successive report will bring additional proof, that this is one of the most important, and one of the most efficacious Institutions, ever formed in our country. There really seems reason to doubt, whether, but for its exertions, the slave-trade would at this hour have suffered any very material diminution from the enactments for its abolition. In accomplishing at length this great object, it will have given a noble pledge of those ulterior and indefinitely progressive benefits, which we trust it is destined to be the instrument of conferring on Africa.

The Appendix contains several papers of considerable interest;—the act of last session for constituting the prosecution of the Slave Trade, or any participation in it, felony—several letters from the African coast—some instructions for detecting disguised slave ships—the Spanish slave code—a list of plants and seeds transmitted by Dr. Roxburgh, of Calcutta, for experiment on the African coast, with directions for their culture—memorial of John Wise, a free negro, illegally arrested at St. Vincent—and the case of the *King v. Edward Huggins*, sen. Esq., of the island of Nevis, for cruelty to his slaves. This case, of which short statements have appeared in our public papers, is here given at very great length; and may be considered as affording a sample, on a rather large scale, of a no very unusual state of the relations between the two classes of human beings, the whites and the blacks, in the West Indies,—a state of relations affording as lively an image as poetry ever has afforded, of infernals torturing victims.—This Huggins is a peculiarly prosperous planter, the owner of more than six hundred negroes. It appears, that in consequence of his imposition of oppressive extra labour, and other cruelties, some degree of insubordination and desertion had taken place.

* No insurrection, however, nor any forcible resistance of the master's authority, was proved, or even pretended, on the part of Mr. Huggins; and had such crimes been committed, the civil magistrate in the West Indies is always ready enough to punish them; nor is the bringing slaves to judicial punishment attended with any trouble, expense, or delay. Mr. Huggins had therefore no excuse for taking the law into his

own hands, if the offence had been of a public kind. But, it is understood to have amounted to no more than the private fault of non-obedience to the master or his agents, or, at most, to desertion from the estate.

• Not content with gratifying his vengeance by punishment within the bounds of his plantation, where he might have laughed at public justice, by suffering none but slaves to witness his oppressions, he was resolved to shew his contempt of the law, and of the feelings of his more humane fellow-colonists, by the making the public market-place of Charlestown, which is the seat of the insular courts and government, the theatre of a dreadful execution upon his unfortunate slaves.

• Accordingly, on the 23rd of Jan. 1810, he went, attended by his two sons on horseback, with upwards of twenty of his devoted victims, men and women, in custody of the drivers, through the streets, to the market-place; and there proceeded to indulge his cruelty to the utmost, during more than two hours, in the face of day, and in the sight and hearing, not only of free persons, but magistrates, who offered him no interruption.

• To one negro-man, he gave, by the hands of expert drivers, no less than 365 lashes; to another, 115; to a third, 165; to a fourth, 252; to a fifth, 212; to a sixth, 181; to a seventh, 187. To a woman, 110; to another, 58; to a third, 97; to a fourth, 212; to a fifth, 291; to a sixth, 83; to another, 89; and to various other women and men, various other cruel measures of the same punishment.' p. 56.

To assist the reader's estimate of this transaction, a description is given of the usual mode and circumstances of this kind of execution,—the position of the sufferer,—the size of the whip,—and the manner, and effect of its application. The victim is stretched on the ground, and the lash is applied vertically to the bare back, the driver or executioner standing at the proper distance to put the utmost force into the application.

• The report of the lash is louder than that of the long whalebone whips of our London carmen; and its effect so severe, (except when the drivers are humanely forbid to *cut*, as the phrase is) that blood is drawn, and the skin stripped off, at every lash; till at length, if they are numerous, the poor victim's flesh, from the small of the back or hips down to the middle of the thigh, is not only excoriated, but cruelly mangled and torn. Such deep incisions are often made, that the parts, after they are healed, retain a shocking appearance during the rest of life.' p. 55.

Such was the kind of exhibition by which Huggins presumed, that he should not much offend a good proportion of the polished people of the chief town of the island; and the attending and subsequent circumstances shew he was not mistaken: for,

• At the time of this outrage on humanity, public decency, and law, no less than seven magistrates were in Charlestown. Two of them, the Rev. William Green, who holds two livings in the island, and is a justice

of the peace, and the Rev. Samuel Lyons, who also holds two livings there, and is a member of the council, were within hearing of the lash, and must have known of the cruel and illegal cause, yet did not at all interfere. The same has been already remarked of the surgeon, Dr. Cassin.'

One of the constituted authorities, however, the House of Assembly, had the virtue to take cognizance of the fact, and to pass and publish some resolutions to the effect of censuring it, and subjecting it to legal investigation. An indictment was found, on an existing colonial law which, among other things, forbids the 'cruel whipping' of slaves. Huggins was tried—he *was acquitted*—and he signalized and consummated his triumph, by successfully prosecuting, for a libel, the printer of the Gazette, in which the House of Assembly had published their resolutions. These transactions were represented, in a very dignified language of reprobation, by Mr. Tobin, a humane and courageous planter of Nevis, to Mr. Elliott, Governor of the Leeward Islands,—who has since exerted himself so firmly, and much to the displeasure of the generality of the worthy planters, in the enforcement of the capital sentence against another most atrocious miscreant, the Hon. Arthur Hodge. The Governor transmitted a statement of the whole affair, with the requisite evidence, to the British Government; and in consequence received, along with expressions of abhorrence, an order to remove from the station of magistrates the persons who, sustaining that character, witnessed the barbarous spectacle without interference. How far this mere deposal is likely to have any thing like an adequate penal and preventive effect,—which it could have only in being a real degradation in the opinion of the society in which these men are placed,—may easily be understood from Governor Elliott's representation; that the state of the principles and feelings among the white inhabitants of these islands is so totally corrupt, that they zealously take the parts of such offenders; and that they are utterly unfit to be any longer entrusted with legislative and judicial functions.—By some of the communications to Governor Elliott, it should seem as if the European Government intended, at last, some real and serious interference to repress the flagrant enormities in these colonies. It remains to be seen, whether the arm of a powerful and self-called Christian state is to be *always*, when the protection of the negroes is the required exertion, in a state like that of Jeroboam.—The case of John Wise, fixes infamy on several persons, who are allowed to think themselves of no small consequence in their respective situations in the West Indies: but we have no room left to notice the particulars.

Art. V. *Philosophical Transactions, of the Royal Society of London.* For the year 1811. Part 1. 4to. pp. 208. Nicol. 1811.

THIS part of the Society's transactions contains ten papers : of which the first is

The Bakerian Lecture. On some of the Combinations of Oxymuriatic Gas and Oxygene, and on the chemical Relations of these Principles, to inflammable Bodies. By Humphry Davy Esqr. L. L. D. Lec. R. S. F. R. S. E. M. R. I. A. and M. R. I. Read Nov. 15. 1810

In his last communication to the Royal Society, Dr Davy gave an account of the newly discovered facts which led him to conclude, that oxymuriatic acid gas was a body which had never been decomposed, but was analogous, in many of its properties, to oxygene. He now presents us with a series of experiments, made with a view to the farther investigation of this interesting problem; and his former conclusions appear to us to receive very strong confirmation, from the facts detailed in the present Lecture.

The first experiments were made with potassium. Dr. D. satisfied himself that, when proper care was taken to separate all moisture from the gas, and from the crust of potash, which forms upon the surface of the metal, no moisture is disengaged during their combination. At the mean temperature and pressure, 1 grain of potassium combined with 1.1 cubical inch of the gas; and the resulting compound underwent no change by fusion, but possessed all the properties of muriate of potash which had been ignited. The vivid combustion of the alkaline metals in oxymuriatic gas, led him to suppose, that their affinity for it was stronger than for oxygene—which experiment proved to be the case. But before he enters on this subject, he stops to discuss, more fully than he had done before, the nature of the combinations of potassium, and sodium, with oxygene.

After adverting to the different products which he has described to result from the combustion of these metals in oxygene, and in the open air, he notices the conclusions of MM. Gay Lussac and Thenard, who found the last of these, which Dr. D. had suspected to be protoxides, to be peroxides: the one containing three times as much oxygene as potash, and the other 1.5 as much as soda. He states that he has himself confirmed these results, though without being able to ascertain the precise proportions of oxygene in the new oxides,—chiefly in consequence of the oxidation

of the metal on which the combination is made. Dr. D. endeavoured to remove this source of error, by lining a tray of platina with fused muriate of potash. The peroxide of potassium obtained in this way, was of a bright orange colour, and that of sodium of a darker orange tint. They both gave off oxygene to the action of water and acids; were converted into common alkali, when heated with any metallic or inflammable matter; and thickened the fixed oils—forming a compound which did not redden turmeric paper, without the presence of water. The pure alkalies, obtained by the combustion of the metals in oxygene, and afterwards heating the products to decompose the peroxide which is formed; are of a greyish green colour, harder than common potash or soda, and of greater specific gravity: they require a strong red heat for their complete fusion, and evaporate slowly at a higher temperature. The addition of a small quantity of water causes them to heat violently, and become white; and when thus converted into hydrats, they are easily fusible and volatile. If the combustion of the metal is made on glass, perfectly freed from metallic oxides, and strongly heated, or if the alkalies are formed from the metals by a very minute quantity of water, their colour is rather white; but in other sensible properties they resemble the alkalies already described, and are very infusible.—As water had not been separated from potash which had been ignited, Dr. D. attempted to obtain experimental proof of its existence, by heating 40 grains of ignited potash with 100 grains of boracic acid, which had been kept near an hour in a white heat. When the experiment was finished, the retort had lost $6\frac{1}{2}$ grains, and the receiver had gained 5.8 grains of water, with a little acid in solution. Soda, treated in the same manner, indicated 22.9 per cent. of water; but it was not weighed. When potassium was used in the experiment, or potash which had been formed by close combustion, there was not the slightest indication of moisture: and he consequently thinks it fully proved, that common potash and soda are hydrats, and that the alkalies formed by the combustion of the metals are the pure oxides free from water.

After this digression, Dr. D. returns to the consideration of the relative attractions of the oxymuriatic gas, and the oxygene, for the alkaline metals. He heated one grain of potassium, in a retort containing oxygene; and the alkali was afterwards heated to redness to decompose any peroxide which might be formed. It was found to have

combined with half a cubical inch of oxygene; and, when the retort was exhausted and filled with oxymuriatic gas, it became white, and by a gentle heat was converted into muriate of potash,—one cubical inch and $\frac{1}{4}$ of oxymuriatic gas being absorbed, and exactly half a cubical inch of oxygene evolved. In the course of his experiments with these substances he found, that water was separated from the hydrat of potash by the oxymuriatic gas; but that, when dry potash was employed, or mixtures of potash and the peroxide, no moisture was separated, except when the gas contained aqueous vapour. If the heat employed was sufficiently high, the oxygene evolved always corresponded exactly with the quantity previously absorbed by the potassium. When dry potash, formed by the combination of the metal, was exposed to the action of muriatic acid gas, water was instantly formed, and the alkali was converted into oxymuriatic of potassium; and when the experiment was made with hydrat of potash, which had been heated to redness, water was separated in great abundance, and ten grains gained an increase of weight of $2\frac{3}{8}$ grains. The phenomena presented by the action of oxymuriatic gas on soda and sodium, were precisely similar: but the quantity of gas absorbed was nearly double. Dr. D. observes, that the new facts, developed by these experiments, coincide very accurately with the theory of definite proportions: and he thinks that the additional light thrown upon the peroxides of the alkaline metals, confirms his former conjecture, that the oxygene in the oxymuriate of potash is in triple combination with the metal and the oxymuriatic gas.

On the combinations of the metals of the earths, with oxygene and oxymuriatic acid gas. Baryta, strontia, and lime being heated to redness, in oxymuriatic gas, a substance bearing considerable resemblance to a dry muriate, was formed with each,—oxygene being disengaged in the proportion of 4 to 2 of oxymuriatic gas absorbed. No attempt was made to form a direct combination of the gas with the metallic bases of the earths. Dr. D. observes that, in the last experiments which he made on the metallization of the earths, by amalgamation, he found, on exposing them to the air, that the baryta which was formed, was not fusible at an intense white heat, and the strontia and lime gave no water when ignited. Berthollet, however, has shewn, that the baryta, obtained from the chrystals of that earth, is a fusible hydrat; and Dr. D. obtained

water from baryta procured from chrystals, by heating it with oxymuriatic gas. He found, too, that hydrat of lime was much more rapidly decomposed by oxymuriatic gas, than quick lime,—its oxygene being expelled along with the water. Dry quick lime, heated in a retort with muriatic acid gas, afforded water in great abundance—which Dr. D. attributes, of course, to the hydrogen of the acid combining with the oxygene of the lime.

Dr. D. attempted to decompose muriate of lime, by means of potassium, with a view to obtain calcium; but the extreme avidity of the muriate for water was unfavourable to the success of the experiment; and the result was merely a dark coloured matter, diffused through a vitreous mass, which effervesced with water. The potassium had all disappeared, and the retort had received a heat at which it volatilizes entirely. Results nearly similar were obtained from the muriates of strontia and baryta. Dr. D. supposes, either that the bases of the earths were wholly or partially decomposed, or that the potassium had entered into triple combination with them.

The muriates of magnesia, alumina, and silice being easily decomposed by heat, Dr. D. thought it probable that oxymuriatic gas would not separate their oxygene, and on heating them together no change took place. Gay Lussac and Thenard have shewn that baryta is capable of absorbing oxygene; and, as most of the earths form oxymuriates, Dr. D. concludes, that peroxides of their bases must exist: but he was unsuccessful in his attempts to combine lime with an additional dose of oxygene, by heating it with oxymuriate of potash. The oxymuriate of lime, used by the bleachers, gave out oxygene, when heated, and was converted into a muriate.

On the combinations of the common metals, with oxygene and oxymuriatic Gas. All the experiments on these substances were made in retorts of green glass, furnished with stop cocks, and containing from 3 to 6 cubical inches. All the metals acted upon, except silver, lead, nickel, cobalt, and gold, burnt in the gas; and the volatile ones with flame. The products resembled, in particular instances, the known combinations of some of the metals with muriatic acid,—such as the butter of antimony, Libavius's liquor, &c. In other instances, the combinations had not been obtained before. Thus the compound of oxymuriatic gas and arsenic, was a dense, limpid, highly volatile fluid, a non-conductor of electricity,

and of high specific gravity, which, on the addition of water, gave arsenic and muriatic acid. With iron the result was a substance of a bright brown colour, having a metallic lustre, and iridescent, like the iron ore of Elba: it volatilized at a moderate heat, filling the vessel with beautiful minute chrystals of extraordinary splendour, and collecting in brilliant plates: and when acted upon by water, it gave the red muriate of iron. When the metallic oxides were acted upon by the oxymuriatic gas; those of lead, silver, tin, antimony, bismuth, and tellurium, were decomposed at a heat below redness,—but the oxides of the volatile metals more readily than the fixed ones. Those of cobalt and nickel were scarcely acted upon at a dull red heat. The red oxide of iron was not changed at a strong red heat: the black oxide was decomposed at a much lower temperature. The arsenical acid was unchanged in a high temperature, but the white oxyd was easily decomposed. In those instances in which oxygene was given off, the quantity exactly coincided with that which had been absorbed by the metal. It was not however given out in every instance.

General conclusions and observations, illustrated by experiments.

‘Oxymuriatic gas combines with inflammable bodies to form simple binary combinations; and in these cases, when it acts upon oxides, it either produces the expulsion of their oxygene, or causes it to enter into new combinations. If it be said, that the oxygene arises from the decomposition of the oxymuriatic gas, and not from the oxides, it may be asked, why it is always the quantity contained in the oxide, and why in some cases, as those of the peroxides of potassium and sodium, it bears no relation to the quantity of gas? If there existed any acid matter in oxymuriatic gas, combined with oxygene, it ought to be exhibited in the fluid compound of one proportion of phosphorus, and two of oxymuriatic gas: for this, on such an assumption, should consist of muriatic acid (on the old hypothesis, free from water) and phosphorous acid; but this substance has no effect on litmus paper, and does not act under common circumstances, on fixed alkaline bases, such as dry lime or magnesia. Oxymuriatic gas, like oxygene, must be combined in large quantities with peculiar inflammable matter, to form acid matter. In its union with hydrogen, it instantly reddens the driest litmus paper, though a gaseous body. Contrary to acids, it expels oxygene from protoxides and combines with peroxides. When potassium is burnt in oxymuriatic gas, a dry compound is obtained. If potassium combined with oxygene is employed, the whole of the oxygene is expelled, and the same compound is formed. It is contrary to sound logic to say, that this exact quantity of oxygene is given off from a body not known to be compound, when we are certain of its existence in another; and all the cases

are parallel. An argument in favour of the existence of oxygene in oxymuriatic gas, may be derived by some persons from the circumstances of its formation, by the action of muriatic acid on peroxides, or on hyperoxymuriate of potash; but a minute investigation of the subject will, I doubt not, shew that the phenomena of this action are entirely consistent with the views I have brought forward. By heating muriatic acid in contact with dry peroxide of manganese, water I found was rapidly formed, and oxymuriatic gas produced, and the peroxide rendered brown. Now as muriatic gas is known to consist of oxymuriatic gas and hydrogen, there is no simple explanation of the result, except by saying, that the hydrogen of the muriatic acid, combined with oxygene from the peroxide to produce water.' p. 31.

These views of the subject, Dr. D. thinks, are confirmed by an experiment which appears to prove, that pure oxymuriatic gas is incapable of altering vegetable colours: and he supposes that its operation in bleaching, depends entirely on its property of decomposing water, and liberating its oxygene. He exposed litmus paper which had been gently heated, and afterwards still farther dried by the agency of dry muriate of lime, to oxymuriatic gas which had been also dried by muriate of lime: but no change of colour took place, and there was scarcely a perceptible alteration in several days. Dried litmus paper, however, exposed to some gas which had not been acted on by muriate of lime, became instantly white; paper which had not been dried, exposed to dry gas, was also whitened, but more slowly. It has been generally understood, that oxymuriatic gas at a low temperature may be condensed and chrystallized: but Dr. D. finds this not to be the case. Water, containing it in solution, freezes more readily than pure water; but gas which has been dried by muriate of lime, undergoes no change at 40° below 0° of Farenheit. —Dr. D. attempted to decompose the boracic phosphoric acids by oxymuriatic gas,—but without success; and the few experiments which he made, on the combination of the oxymuriatic compounds with each other, or with oxides, did not present any remarkable phenomena.

Dr. Davy concludes this lecture with some suggestions, relative to the nomenclature of the oxymuriatic compounds. Having formerly proposed the name of chlorine or chloric gas,—a name founded on its colour.—he now proposes that its compounds shall be designated by the name of the base with the termination of *ane*, as argentane, stannane, &c. And when the compound shall consist of two or more proportions of inflammable matter for one of gas, or two

or more of gas with one of inflammable matter, he proposes that the vowels shall be prefixed in the order in which they occur in the alphabet, when the inflammable matter predominates, and after the name when the gas is in excess. We must confess that, to us, this appears to savour of very unnecessary innovation, and if we might venture to offer an opinion in opposition to such high authority, we should prefer retaining its old name only discontinuing the term *acid*, (an alteration which Dr. D. has himself adopted in the present lecture,) simply calling it oxymuriatic gas. A nomenclature founded on theoretical principles may be liable to considerable objections: but as that proposed by the French chemists is now universally adopted, and is interwoven with the whole body of chemical science, we think its principles would be less violated by continuing the name of oxymuriatic gas,—the alterations would be fewer and more simple, and would harmonize better with established principles. The term oxymuriatic gas is a very correct expression of its most prominent character, as the acidifying principle in the muriatic acid; a name which no one, we presume, would wish to change into one derived from hydrogen, or any of its modifications. The term murioxide might express its combinations with the metals or other inflammable bodies. We should then have the murioxide of potassium, of sodium, silver, tin, sulphur, &c.: and to this might be prefixed the terms proposed by Dr. Thompson, and now generally adopted, to express the different degrees of oxidation.

II. *The Croonian Lecture. On some Physiological Researches respecting the influence of the brain in the action of the heart, and on the generation of animal heat.* By M. B. C. Brodie, F. R. S. Read December 20 1810.

Mr. Brodie having found, as Cruikshank and others had done before him, that, after the division of the spinal marrow, or the total removal of the head, (the blood-vessels being secured by a ligature,) the heart still continued to contract, and to circulate dark coloured venous blood; thought it probable that the circulation might be kept up some time longer by the action of a pair of bellows, in imitation of natural respiration. Under these circumstances, the heart continued to contract apparently with as much strength and frequency, as in the living animal: the blood in the pulmonary veins and aorta, was of the usual florid colour of arterial blood; and of the venous colour in the pulmonary artery and *venæ cavæ*.

The most prominent circumstance in the experiment, however, was the gradual diminution of temperature, notwithstanding the continuance of the circulation: and this diminution was found to proceed faster than in another animal newly killed and exposed to the same atmosphere. The following table shews the corresponding temperatures of two full grown rabbits, of the same colour and size. The artificial respiration was performed about 35 times in a minute, and the contractions of the heart, during the first hour, were 144 times in the same period.

Rabbit with artificial respiration.			Dead Rabbit.	
Time.	Therm. in the Rect.	Therm. in the Pericard.	Therm. in the Rect.	Therm. in the Pericard.
Before the experiment.	100½		100½	
30 min.	97		99	
45—	95½		98	
60—	94		96½	
75—	92		95	
90—	91		94	
100—	90½	87½	93	90½

Though particular attention was paid, in most of the experiments, to the state of the bladder, no urine appeared to have been secreted, in any of them; and it is highly probable that all the other secretions were also completely suspended. Now this circumstance alone, we conceive, must have had very great influence upon the temperature of the animal: and it is generally admitted by physiologists, that the actions of the various secretory organs form one very abundant source of that caloric which, in warm blooded animals, keeps their temperature so much above that of the atmosphere in which they live:—and there is pretty strong proof that these actions cannot go on without the influence of the nervous system. But besides this, no notice, it seems, was taken of the production of carbonic acid, in these experiments: and the only information which we find on this part of the subject, is contained in a note at the conclusion of the volume, stating that carbonic acid was produced in one experiment in which oxygene was used. But as the proportion of carbonic acid was not determined, the quantity which might exist

in the lungs, previous to the death of the animal, may be sufficient to have produced the precipitation of the lime, which took place on passing it through lime water.

III. *On the expansion of any functions of multinomials.*
By Thomas Knight, Esq. Communicated by Humphry Davy, Esq. L. L. D. Sec. R. S.

This ingenious paper is not susceptible of abridgement. It seems to have been suggested by a perusal of M. Arbogast's abstruse work, '*Du calcul des Dérivations*,' in which, as is well known to most mathematicians, the expansion of multinomial functions is very fully treated. But Mr. Knight has traced some new and rather remarkable theorems, which could not easily have been found by Arbogast's methods. In regard to the functions of one simple multinomial, his rules of direct derivation are the same as those of that author. But in the more difficult cases of double and triple multinomials, &c. or functions of any number of them, he presents new and expeditious methods which are so demonstrated as to be easily kept in memory, by those who are fond of such researches. His notation, too, is much simpler than M. Arbogast's, and gives his method a great advantage over that in point of conciseness; though we think he will be able, should he pursue these researches, to give it still greater simplicity and freedom from ambiguity.

IV. *On a case of nervous affection cured by pressure of the carotids; with some physiological remarks.* By C. H. Parry, M. D. F. R. S. Read December 20, 1810.

This case affords a very complete illustration of an ingenious theory of some morbid affections, usually called nervous: it is proposed by Dr. Parry, and appears to have been the result of careful and attentive observation. He was first led to conclude that many of the symptoms in question arise from a violent impulse of blood into the vessels of the brain, from a very interesting case which occurred to him in 1786, and which was published in the memoirs of the Medical Society of London in 1788. And he states that a mode of practice conformable to this principle, has enabled him to relieve a great number of nervous maladies, which had resisted the usual means of cure.

The subject of the present communication, was a lady more than 50 years of age, who became indisposed from being chilled by sitting a considerable time in a room

without fire, in the month of February, 1803. She endeavoured to warm herself by exercise within doors, but in vain. The chilliness continued several hours; and, during this period, a sense of numbness seized the left side, with a momentary deafness, but without any pain or giddiness of the head, or any diminution of the other senses. After the deafness went off, the sense of hearing on the left side became more acute than natural; and there was a sense of rushing—a tingling in the fingers of the left hand, which led her to conclude that “the blood went too forcibly there.” In about six weeks, the numbness extended itself to the right side; and she began to have occasional violent flushings of the head and face, even while her legs and feet were cold, together with a rushing noise in the back of the head, especially in hot weather, or from any cause producing increased temperature. These sensations were followed, sometime afterwards, by convulsive twitchings or vibrations of certain portions of the flexor muscles of the fore arm and of the deltoid on the left side, which were increased in frequency and force by any thing which heated or agitated the patient. The convulsive motions were constant when the muscles were in a state of relaxation; and were usually about 80 in a minute. The pulsation in the carotids was very full and strong, and they appeared dilated for about half an inch in length, the canal above and below being of the natural size. Dr. Parry found, that strongly compressing the right carotid artery, uniformly stopped all these convulsive motions; while pressure on the left had no apparent influence upon them. He naturally attributes the cessation of the diseased action to the interruption of the flow of blood to the head; and concludes from this, and from many similar facts, that irritation of the brain, from an undue impulse of the blood to that organ, is the common, though not the only cause, of spasmodic and nervous affections.

Art. VI. *Short Discourses, to be read in Families.* By William Jay. Vol. III. 8vo. pp, 474. Williams, Hatchard, &c. 1811.

WHILE many volumes of sermons have been published for the use of families, it may be safely affirmed that very few have been composed for that purpose. Indeed, the materials of which the greater part of such works consist, as well as the general cast of the composition, make it a matter of doubt, whether the authors of them have ever endeavoured to form a just or adequate conception of

the qualities that should constitute the character of family sermons.

Those pious persons, who are in the habit of assembling their children and domestics, on a Lord's day evening, for the purpose of devotion; intend, it is evident, in reading a sermon to them, to instruct them in the principles of Christianity, to impress on their hearts a sense of the importance of such principles, and excite in their minds devotional and virtuous feelings. But it is very difficult to procure compositions adapted to accomplish this truly Christian intention. Our great preachers, such as Taylor, or Barrow, or South, have a vastness in their conceptions, and a depth in their reasonings, by no means suited to the instruction of unexercised minds. Our moralizing preachers are too dry, too cold, too studious to avoid the peculiarities of the Christian scheme: while a third class of preachers, although zealous and highly evangelical, are yet deficient in method, technical in their language, often coarse and local in their illustrations, and devoid of all the proprieties and graces of good writing.

Family sermons being intended to convey instruction to children, who are not able to form very abstruse or complex ideas, or to pursue a train of abstract and subtle reasoning; and to domestics, who, though of larger growth, are for the most part children in understanding; should be distinguished by great plainness and simplicity. It might almost be questioned, perhaps, whether the plainness requisite in such works, is compatible with useful moral instruction, and the general interest and animation that should pervade them. But, while the appeal is made directly to scripture, all our duties may be deduced by an easy process: the character of the virtues and vices may be rendered intelligible to very obtuse minds: and the constantly judicious use of scripture maxims and examples—of its threats and promises—of its motives, derived from every quarter of the intellectual world, and touching our nature at every point,—would certainly give spirit and dignity to the most familiar compositions. As such discourses should be just and correct, rather than profound or sublime, they may safely dispense with the higher ornaments of style; but should be carefully purged from every thing low and vulgar in both the thoughts and language, from whatever would give an air of meanness to the mysteries of the gospel.

It being far easier to form in imagination the type of such a work, than to bring it into existence, perfect in all its parts, we, in the mean time, thankfully accept of the

Short Discourses of this very agreeable preacher. Several of the qualities requisite in a family preacher, he displays in a remarkable degree. In plainness of speech he is almost without a rival. While he reaches the understanding of rude and uncultivated persons, as well as touches their hearts instead of offending those of large views and cultivated minds, he fixes their attention, and contributes to their gratification and improvement. As it is this rare capacity of producing such opposite effects that constitutes, in our opinion, the peculiar excellence of Mr. Jay, and gives him a decided superiority over most other preachers, it may be worth while to employ a few words in the description of it.

He is possessed, then, of a prevailing desire to benefit the souls of men; which, while it makes him solemn, earnest, and sometimes severe, induces him not so much to aim at amusing or astonishing, as at becoming useful to his hearers. With gravity he unites mildness and affection. Although he does not appear to be studious of continuity in the thoughts, or of union and dependence among the paragraphs, of his discourses; yet there is a weight and point in individual sentences—a prettiness or importance in his observations—a degree of truth, of freshness, vivacity, and universality in his moral delineations—a mixture of both the didactic and historical parts of scripture in his proofs and illustrations, as well of its consecrated phraseology in his language—which never fail to interest, and often produce a powerful effect. Besides all this, he abounds in similes, which are always familiar, and sometimes wonderfully apt and expressive. He delights, too, in discoursing upon historical passages. Here he is most at his ease, and finds the greatest scope for his peculiar talents;—a remark in illustration of which, we might point out several of the sermons both in this and the former volumes.

We must now cite a few passages, in order to verify the description that we have given of Mr. Jay's character, as a maker of sermons.—The following passage illustrates our author's very pious and solemn, yet striking and lively manner

'The spirit of grace is always a spirit of supplication. It brings a man upon his knees. It leads him to speak to God, rather than to talk of him. And much will he see, much will he feel, to urge him to seek the Lord. A hell to escape! a heaven to obtain! Sins to be pardoned and subdued! Duties to be performed! Trials to be endured! and God to be glorified! His generation to be served! His own wants! and the necessities of others!—All these are enough to induce him to pray—and to pray without ceasing.' p. 176.

The next extract, though of a different description, is yet very characteristic of our author.

'But be of good comfort, ye aged servants of God. He will not turn you out of doors now your labour is over. He remembers you the kindness of your youth. He accepts of your desires and designs. He pities your infirmities. He is the strength of your hearts, and your portion for ever. If the world is weary of you, he is not. If lover and friend have been put far from you, and your acquaintances into darkness, the eternal God is your refuge, and underneath are the everlasting arms.

'Your salvation is nearer than when you believed. The night is far spent, the day is at hand. You are riding at anchor off the fair havens; and the next wind or tide will waft you in.' p. 299.

No man can mistake the meaning of the following passage from the discourse on Gehazi; and yet it is impossible to read it without being roused to caution and vigilance.

'See the encroachments and progress of sin, and learn how dangerous it is to give way to any evil propensity.

'Here is avarice leading on to lying, and one lie followed up by two more. One transgression breaks down the fence, and then others go in more easily, and by a kind of licence. One sin often renders another necessary to its execution: one sin often renders another necessary to its concealment. The obligation the sinner lays himself under in order to proceed in an evil course, is frequently endless; while every step of the progress he makes, blinds and hardens him still more. When a child leaves his house clean in his apparel, he is afraid to soil even his feet: but the first stain he contracts makes him less regardless of the second, and the second of the third: till he thinks himself so bad, that caution is needless, and he treads any where.

'Thus we read that men *proceed from evil to evil; that they wax worse and worse; that these things eat as do a canker; that when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death.*

'And is it only in the scripture that this truth is asserted? Do we not see it confirmed in actual instances every day? Over how many of late years have we had to mourn? But which of these unhappy characters became either infidel or vicious at once? They endured evil company, and then chose it. They trifled with the sabbath, and then profaned it. One thing after another was given up, till they said unto God, *Depart from us; we desire not the knowledge of thy ways.*

'Can we then be too early in our precautions? Can we be too much afraid of beginnings? Is it not better to crush the egg before it breaks forth into a fiery flying serpent?' pp. 314, 315.

The following extract deserves attention, as it shews the manner in which our author handles passages of scripture, how he employs a single phrase as an occasion of introducing pretty or important remarks, and the effect he produces by making his hearers take part in the scene he sets before them.

Short Discourses of this very agreeable preacher. Several of the qualities requisite in a family preacher, he displays in a remarkable degree. In plainness of speech he is almost without a rival. While he reaches the understanding of rude and uncultivated persons, as well as touches their hearts instead of offending those of large views and cultivated minds, he fixes their attention, and contributes to their gratification and improvement. As it is this rare capacity of producing such opposite effects that constitutes, in our opinion, the peculiar excellence of Mr. Jay, and gives him a decided superiority over most other preachers, it may be worth while to employ a few words in the description of it.

He is possessed, then, of a prevailing desire to benefit the souls of men; which, while it makes him solemn, earnest, and sometimes severe, induces him not so much to aim at amusing or astonishing, as at becoming useful to his hearers. With gravity he unites mildness and affection. Although he does not appear to be studious of continuity in the thoughts, or of union and dependence among the paragraphs, of his discourses; yet there is a weight and point in individual sentences—a prettiness or importance in his observations—a degree of truth, of freshness, vivacity, and universality in his moral delineations—a mixture of both the didactic and historical parts of scripture in his proofs and illustrations, as well of its consecrated phraseology in his language—which never fail to interest, and often produce a powerful effect. Besides all this, he abounds in similes, which are always familiar, and sometimes wonderfully apt and expressive. He delights, too, in discoursing upon historical passages. Here he is most at his ease, and finds the greatest scope for his peculiar talents;—a remark in illustration of which, we might point out several of the sermons both in this and the former volumes.

We must now cite a few passages, in order to verify the description that we have given of Mr. Jay's character, as a maker of sermons.—The following passage illustrates our author's very pious and solemn, yet striking and lively manner

'The spirit of grace is always a spirit of supplication. It brings a man upon his knees. It leads him to speak to God, rather than to talk of him. And much will he see, much will he feel, to urge him to seek the Lord. A hell to escape! a heaven to obtain! Sins to be pardoned and subdued! Duties to be performed! Trials to be endured! and God to be glorified! His generation to be served! His own wants! and the necessities of others!—All these are enough to induce him to pray—and to pray without ceasing.' p. 176.

The next extract, though of a different description, is yet very characteristic of our author.

'But be of good comfort, ye aged servants of God. He will not turn you out of doors now your labour is over. He remembers you the kindness of your youth. He accepts of your desires and designs. He pities your infirmities. He is the strength of your hearts, and your portion for ever. If the world is weary of you, he is not. If lover and friend have been put far from you, and your acquaintances into darkness, the eternal God is your refuge, and underneath are the everlasting arms.

'Your salvation is nearer than when you believed. The night is far spent, the day is at hand. You are riding at anchor off the fair havens; and the next wind or tide will waft you in.' p. 299.

No man can mistake the meaning of the following passage from the discourse on Gehazi; and yet it is impossible to read it without being roused to caution and vigilance.

'See the encroachments and progress of sin, and learn how dangerous it is to give way to any evil propensity.

'Here is avarice leading on to lying, and one lie followed up by two more. One transgression breaks down the fence, and then others go in more easily, and by a kind of licence. One sin often renders another necessary to its execution: one sin often renders another necessary to its concealment. The obligation the sinner lays himself under in order to proceed in an evil course, is frequently endless; while every step of the progress he makes, blinds and hardens him still more. When a child leaves his house clean in his apparel, he is afraid to soil even his feet: but the first stain he contracts makes him less regardless of the second, and the second of the third: till he thinks himself so bad, that caution is needless, and he treads any where.

'Thus we read that men *proceed from evil to evil; that they wax worse and worse; that these things eat as do a canker; that when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death.*

'And is it only in the scripture that this truth is asserted? Do we not see it confirmed in actual instances every day? Over how many of late years have we had to mourn? But which of these unhappy characters became either infidel or vicious at once? They endured evil company, and then chose it. They trifled with the sabbath, and then profaned it. One thing after another was given up, till they said unto God, *Depart from us; we desire not the knowledge of thy ways.*

'Can we then be too early in our precautions? Can we be too much afraid of beginnings? Is it not better to crush the egg before it breaks forth into a fiery flying serpent?' pp. 314, 315.

The following extract deserves attention, as it shews the manner in which our author handles passages of scripture, how he employs a single phrase as an occasion of introducing pretty or important remarks, and the effect he produces by making his hearers take part in the scene he sets before them.

' The second petition regards his enemies ; and seems to have been offered up with peculiar solemnity and earnestness : for he now *kneeled down ; and cried with a loud voice, Lord, lay not this sin to their charge.* Behold here a proof of the grandeur of soul real religion inspires : *It is the glory of a man to pass by a transgression.* Behold an example of obedience to a command which infidels have ridiculed, and which thousands look upon to be impracticable ; *I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.* Behold an instance of conformity to the temper of a dying Saviour, who prayed, *Father forgive them for they know not what they do.* The same spirit actuates the master and his disciples. The difference only lies here. He received the spirit without measure, while we possess it in a limited degree. In him the exercise of it met with no counter-acting depravity ; but in us it is resisted by adverse powers ; and hence a perpetual warfare ; *the flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the thing that we would.* But if we have not the spirit of Christ, we are none of his. The same principles that resided in him, must be found in us, and as far as they prevail, they will produce the same effect.

' Having said this, *he fell asleep.* Sleep has nothing formidable in it. A weary man, after a day of toil, feels no reluctance to lie down in his bed. The disease of the babe awakens all the anxiety of the mother, and she cries, *Let me not see the death of the child ;* but it is otherwise when she views him asleep. She knows that it is in her power to awake him at pleasure ; and to embrace him refreshed and improved. And this is the soft representation given of the believer's death in the scriptures ; and it is so essentially just, that we here find a death of violence and anguish expressed by it. When David had served his generation he *fell asleep*—but he died in a palace, in a fine bed, and surrounded with every indulgence. Stephen dies under a shower of stones, but *he even he fell asleep.*

' I see his body left on the ground, mangled with blows, and covered with gore—But let it not be despised. That body, is the workmanship of God ; it is the purchase of the Redeemer ; it is the temple of the Holy Ghost ; it shall be renewed, and fashioned like the Saviour's own glorious body.—Accordingly we find *that devout men carried Stephen*—to his burial, says our translation, but this is not in the original : they carried him from the place of execution to his house, and from his house to his grave : *and made great lamentation over him.*

' Honour is to be valued according to the quarter from which it comes. Who would like to be deemed the favourite of Satan ? And why should we wish to be admired and caressed by the world ? The very world that crucified the Lord of glory, when he was on earth, and would willingly do it again ? You do not wish to stand high in the estimation of vagrants, traitors, ideots, and madmen—and what, as to religious concerns are numbers better—and yet how many things you often conceal, or sacrifice, or pursue, to gain their favour. *But devout men ; the saints that are in the earth—these are the excellent in whom is all my delight.* To belong to them ; to hear them coming around me, and saying, " My brother ;" for them to rejoice when I

rejoice, and to weep when I weep; to be loved and esteemed by them, in life, in death; this is delightful; it is, to use the words of a beautiful writer, like walking in an eastern spice grove.' pp. 220—223.

We must terminate our extracts with the conclusion of a New Year's Day sermon, on the Barren Fig-tree. It is peculiarly solemn and impressive.

'But I must address those of you in particular who have begun a new year without a new heart. Let me expostulate with you. You have long enjoyed the means of grace. The husbandman came three years to inspect this fig-tree—but God has come twenty—thirty—forty—fifty—sixty—is it possible that we can go further?—Yes, even seventy years—to some of you, and yet after all has found no fruit!!—You have heard of the danger of unprofitableness under religious advantages; you have heard that the axe is now laid to the root of the tree; and every tree that bringeth not forth good fruit is hewn down and cast into the fire. Many have been cut down during the past year in their sins; many, O! dreadful exchange! have been sent to hell from the very house of God. Some perhaps less guilty than you, and to whose destruction you were the means of contributing. But you are spared, and you live to enter on another year. Ah! perhaps this is the year, the very year, for which the vine-dresser has been pleading. Perhaps he has said, Grant this and I will not ask for another hour! Perhaps upon this revolution of time all your eternal interest is suspended—and if you are not saved *this* year, you are lost for ever. Perhaps at the end of *this* year, if you are not removed from this world, you may be abandoned of God, who, as you would have none of him will give you up to your own heart's lust, to walk in your own counsel.

'One thing is certain: *there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest; and therefore whatsoever thy hand findeth to do, do it with thy might.* And since you know not what will be even on the morrow, pray with David, *Lord so teach us to number our days, that we may apply our hearts unto wisdom.*

'And what is wisdom? Wisdom is a relative thing; and this is so true, that what would be wise for one man to do, would be folly in another. The question then is, what would be a wise part to act, considering the circumstances in which you are placed. Now what does common sense teach us in other cases? If a man has an important journey to take, his wisdom consists in preparing for it. If a man be in imminent danger from an overhanging precipice, he would do wisely to flee. If a man be labouring under a threatening disease, we should reckon him a fool not to enquire after a remedy and a physician.—Avoid this folly. Betake yourselves to the friend of sinners. Fall at his feet, and say, *heal me and I shall be healed; save me and I shall be saved; for thou art my praise.* In him seek the justification of your persons, the sanctification of your natures; a title to heaven, and a meetness for it; with all the diligence the importance of these blessings demands; and *so much the more as ye see the day approaching.* Dedicate yourselves unreservedly to him who loved us and gave himself for us. And then, should the news, *This year thou shalt die*, be addressed to you, as it was to one of old, you may hear it without con-

sternation; it will only announce your deliverance, your triumph, your eternal gain. And if your life should be continued through the year we have begun, and through many following years, his grace shall be sufficient for you, rendering your trials supportable, and your duties practicable and pleasant. *Whether you live, you will live unto the Lord, or whether you die, you will die unto the Lord, so that living or dying you will be the Lord's.* Amen. pp. 156—159.

These discourses, as we have already hinted, have very little cement. Our author hardly ever confines himself to one subject. He does not, indeed, appear to be convinced that unity is an essential quality in every discourse: and, accordingly, remarks upon as many topics, or even words, as are contained in his text. We should not despair, however, of finding an apology for this defect, were it not that it may be thought inseparably connected with another, still less excusable,—a poverty of instruction; for, to some persons, we have no doubt, he will appear to afford neither an adequate explanation of particular passages of scripture, nor of the individual branches of Christian doctrine or morals.—To what extent, however, the foregoing objections may be applicable, we shall not give ourselves the trouble to inquire. We could readily overlook many more blemishes than this work will be found to contain, in consideration of its peculiar adaptedness to engage the attention of the younger members of families; to promote a serious and devout spirit in their minds; and by furnishing them, in a pleasing and interesting manner, with a multitude of important principles, to prepare them for the study of more intellectual and instructive volumes.

After what we have said, it would be needless to give these sermons our cordial recommendation, or to assure those who may be in possession of Mr. Jay's former volumes, that they will find the present in no respect inferior.

Art. VII. *The Pilgrim's Progress from this World to that which is to come.* In two Parts. By John Bunyan. A new and corrected Edition. [By the Rev. Joshua Gilpin, Wrockwardine, Salop.] 8vo. pp. xi. 482. Hatchard, 1810.

THE waking thoughts of few men have been so frequently read as the dreams of Bunyan. His Pilgrim has been our wonder and delight in early youth, and ministered to our instruction and consolation in riper years. While philosophers have admired the simplicity, the wit, the ingenuity, and good sense of this unrivalled allegory; the pious have derived from it, in all the stages of their religious course, relief, caution, direction, and encouragement. There is no work in which the rise and progress of a religious spirit and temper are described with such fidelity to truth and nature; and in which

the difficulties and perplexities and temptations of a devout life, together with its supports and satisfactions, are represented in such simple and affecting colours, as in this ingenious dream. It is level to the meanest capacity, and yet the wisest will be edified in perusing it.

Nothing, indeed, can be a greater proof of the merit of this work than its surprising success, notwithstanding the many gross blemishes that disfigure it. The commonest rules of grammar are violated in almost every page. In many places it is gross and indelicate. It abounds in needless repetitions; and is, in some places, very dark and obscure.

It is obvious, therefore, that whoever should purge away these defects, without impairing the beauties of the work, would render a very essential service to the public. Now this is precisely what Mr. Gilpin, the present editor, has attempted.

'My intention,' says he, 'was to deal with the venerable Bunyan as delicately as possible, and in no instance to deprive him of that beautiful simplicity in which he will assuredly stand unrivalled to the end of the world. I admired his *Pilgrim's* guise, and wished only to adjust it in a few points, where it seemed to be inconsistent with the general decorum of his character. It appeared to me desirable that he should be made to speak with a little more grammatical precision; that his extreme coarseness should be moderately abated; that he should be rendered less obscure in some passages, less tautological in others, and offensive in none.'—Pref. pp. xiv, xv.

This is exactly what was required, and we are heartily glad that the business has fallen into the hands of Mr. Gilpin; a man of genuine piety, and of a cultivated mind. The task, indeed, he has undertaken was delicate and laborious; but, we must say, it is executed to our entire satisfaction. Whatever is excellent in the *Pilgrim's Progress*, not only remains in this edition, but appears with increased advantage; since it is perfectly cleared of the gross and offensive ingredients with which it was originally mixed up. It is Bunyan himself without his faults. As Mr. Gilpin has bestowed immense labour on this very delightful and profitable work, in order to render it more generally acceptable, we cannot but give him our warmest thanks;—while we have no doubt but that its rapid sale will speedily evince the gratitude of the public.

It may be proper to add, that we owe this improvement of the *Pilgrim's Progress* to the dying request of Mr. Gilpin's interesting son:* a circumstance which, while it must have very much softened the fatigue of the editor, will, we have no doubt, very much recommend this volume to the generality of young persons.

* See *Ecl. Rev.* Vol. V. p. 87.

Art. VIII. *Letters, Elegant, Interesting, and Evangelical*; illustrative of the Author's amiable Character, and developing many Circumstances of his Early History not generally known. Never before published. By James Hervey, A. M. Late Rector of Weston Favell and Collingtree, Northamptonshire; &c. &c. 8vo. pp. 348. Rivingtons, and Hatchard. 1811.

A SHORT advertisement by the editor, whose signature to the dedication is 'Isaac Burgess, Lieutenant Colonel Commandant, Pendennis Artillery,' thus accounts for the appearance of these letters.

'Nearly three years since, in travelling through the North of Devon, my mind became much impressed with an idea, that many unpublished Letters of Mr. Hervey might still be in existence at Stoke Abbey; and upon paying a visit there, I could not refrain mentioning it to the worthy proprietor of that charming place. He confirmed the opinion, and promised, that at his leisure he would collect them. Some long journies, and a variety of other avocations, in a great measure obliterated the circumstance from my memory, till December last, when going again into that country, it presented itself to my mind with increased interest. Upon renewing my application to Colonel O——,' (Orchard) 'he obligingly favoured me with all the following Letters, except the last. They are given to the public, faithfully, from the original manuscripts, (which, unless in two or three instances, are all in Mr. Hervey's own hand) save that some circumstances of family, local, or trivial concern, are omitted.

'I cannot help considering it as a singular, and to me most honourable dispensation of God's providence, that I should have been made the humble instrument of bringing those pious and beautiful Letters to light, after having lain in oblivion for so long a period of time. It therefore behoves me, earnestly to implore that a divine blessing may accompany the perusal of them,' &c. &c.

A very remarkable circumstance attends the dedication (to Paul Orchard, Esq. :) it begins thus:

'It is now sixty-four years since the venerable author of the following Letters waited upon you with the dedication of some of his invaluable writings. After such a lapse of time, it will form a singular circumstance in the history of dedications, that another Volume of his Works should solicit the honour of your patronage*.'

To this gentleman's father and mother, but especially to the latter, by much the greater proportion of these letters are addressed. The very few not so addressed, are chiefly to a few clerical friends, among whom we find the names of Wesley and Whitefield. There are two of extraordinary length to 'the Rev. Mr. Robins,' on the author's favourite topic, the imputed righteousness of Christ.—The series begins in the

* The dedicatee was, however, but a little boy at the time the Meditations were publicly inscribed to him, as appears by dates in these letters.

year 1736, and ends at the close of 1754. In the last of them, that has a date, the writer mentions that he has just sent to the press the last sheet of his *Theron and Aspasio*.

The editor should be prepared against feeling surprise, if he should find it to be rather a general opinion, that he has felicitated himself on bringing these letters to light in terms fully strong enough for the occasion. There has been a time when the public sentiment would have been considerably more in sympathy with his own, than probably it may be at present. Among serious readers, the estimate of their most excellent author, on points far more important than those that relate to the art of authorship, has been, and will ever remain, invariable. There can be very few individuals, whose opinion would be worth hearing, that will not speak with delight of his exalted piety, of his zeal for such views of the Christian religion as animated our venerable and heroic reformers, and the worthiest of their successors, and of the exemplary purity of his life. In addition to this, his writings manifest an understanding of a respectable order; and have been exceeded, we believe, by very few books in extent of beneficial influence. His *Meditations*, especially, have contributed more, it is probable, than any other book, to the valuable object of prompting and guiding serious minds, of not the superior rank in point of taste, to draw materials of devotional thought from the scenery of nature. An immense number of persons, have been taught by him, to contemplate the vicissitude and phænomena of the seasons, the flowers of the earth, and the stars of heaven, with such pious and salutary associations, as would not otherwise have been suggested to their minds: and the value of these associations is incalculable, on the double ground of enlargement of thought, and devotional tendency. Hervey ranks, therefore, among the high benefactors of his age.—But in turning to the more strictly literary estimate of his writings, there is no averting the heavy charges which critics, without one dissenting voice, bring against his style. No one qualified in the smallest degree to judge of good writing, ever attempts to controvert the justice with which they pronounce that style artificial, tumid, and gaudy, loaded with an inanimate mass of epithets, and in short, very fine, without being at all rich.

The letters before us, however, partake less of this fault, than his elaborate printed compositions. Here and there, indeed, the writer comes upon us with passages like this;

‘ If these lines shall chance to find you expatiating in the fields, let them by no means stop or divert your walk. It is pleasing, it is healthy, to rove along the grassy carpet, delicately enamelled with white and yel-

low ; to breathe the air perfumed with purest sweets ; to hear the pretty songsters from the woods and hedges warbling out their unambitious notes ; to feast the eyes with the various colours of nature, and the inimitably fine strokes of the Divine pencil. All this is delightful ; and then to raise the mind to the great fountain of all-creating excellence, &c.'

But, for the most part, the writing is in a much plainer, and therefore in a much better style. At the same time, when the writer suffers himself to descend to the more simple mode of expression, and leaves undisturbed the wardrobe of artificial ornament, it appears very palpably that his imagination was intrinsically feeble. This forbearance of factitious magnificence, this abstinence from the storehouse of highly coloured phraseology, allows his faculties to stand out in their natural form and dimensions. And his mental properties, as displayed in this simple light, appear to be, clear sense, of moderate reach, religious and philanthropic affections of the most refined and elevated order, and a languid and ineffective imagination, the injudicious stimulating of which, in the author's elaborate works, (where a motive of the most genuine and unmingled piety made him wish to recommend religious sentiment by embellishing it,) resulted in swelling poetic diction, instead of brilliant conception. Not, indeed, that it is at all difficult to discern the real quality of this imagination through the artificial diction ; but still it is curious, and may be instructive to those who are learning the art of composition, to see such a proof how completely it *was* artificial, as is afforded by a comparison between the author's finished writings, and such parts of these letters as were written without any rhetorical effort. We are not saying that even here the style is easy and varying. On the contrary, it appears in a considerable degree what we call set : but still it is tolerably plain, and keeps near the level of the thought. In those paragraphs, however, where an excursion of fancy is attempted, the reigning fault of his diction generally becomes again apparent. In some instances, also, an inconsistency or unfortunate arrangement of images, or a defect of taste in the selection and adaptation of them, will require the cultivated reader to recollect, that no sentences of private friendly communication were ever written in more perfect absence of any thought of the press. It is impossible, however, not to regret that the Editor had not so far kept this recollection in mind, as to be induced to exempt from the press such an uncouth and humiliating application as the following, of one of the images in one of the visions in the Revelation ; an image presented, if we may so express it, through a certain medium of dark and awful magnificence, from the solemnity of which a refined, and we will confidently say, a devotional taste, will dis-

approve its being drawn out into naked display, and into familiar, and at the same time, incorrectly imagined operation.

‘Certainly you will say, we have been “in deaths oft.” Indeed, Madam, we have. We have seen the pale horse and his rider go forth amongst us, conquering and to conquer. We have seen him boarding our vessels, and forcing our houses. We have seen him going down into the cabin, and ascending into the pulpit.’ p. 139.

It cannot be necessary, for us, we should hope, in the opinion of any one of our religious readers, to follow these few sentences of observation on Hervey's distinguishing style of authorship, with an averment—that not one of those readers can entertain a more cordial veneration for that most excellent man. This we should confidently make; but at the same time, every voice ought to join in disapprobation of an inflated diction, as employed on any subject, but especially on religion. And indeed, we believe the general opinion in the present instance, is coming fast into agreement with that of the critics.

These letters contain very little incident, or description of character. The personal references are mostly confined to the family and immediate connexions of the lady to whom the greatest number of them are addressed, with here and there a brief allusion to circumstances attending the writer. The main substance of the letters consists of plain pious reflections, sometimes directly inculcated on his respected friend and benefactress, sometimes insinuated to her, with a good deal of address; evincing at once an anxiety to avoid appearing intrusive and for ever preaching, and a most deep and benevolent solicitude for her highest welfare, and that of her family. Nothing can be more amiable, and at the same time more dignified, than this persevering fidelity to what he justly esteemed the duty of friendship and of his Christian office. The following is a fair specimen:

‘Indeed you do me too great an honour in vouchsafing to thank me for my letters. I esteem it a favour that you will permit me, to remind you of serious and everlasting things. And Oh! might these epistolary remembrances stir up in my benefactress's mind, a more hearty concern for her precious soul; with joy I should reflect on them in my last moments. I fear, I presume sometimes, and make too bold with your condescending goodness. But if I write freely and plainly, in a pressing or importunate manner, impute it, for it is wholly owing, to my zeal for your spiritual welfare. It is because I long, I earnestly long, to see that generous person one day crowned with eternal glory, who has shewed such respect, and exercised such kindness to me. If I tell her of the sinfulness and corruption of our nature, it is only that she may be healed and cleansed by divine grace. If I speak of the imperfection and worthlessness of our best services, it is only that she may be brought to a happy reliance on Jesus

Christ, and so have life through his name. If I dare to mention our ruined and undone condition, both by original pollution and actual transgression, it is only with this pleasing view, that she may be restored by the great Repairer of our breaches, and recovered by the great Physician of our souls.

'I find, Madam, that time is passing away, and hastening apace to its expiring period. I feel all earthly enjoyments to be unsatisfactory, and nothing substantial here below. It is therefore my wish and prayer, that God may give you everlasting felicity, and make you glad with the light of his countenance.'

There is one long letter to a clerical friend, protesting against his determination to resign his living, and become an itinerant preacher. Throughout it the writer is the zealous advocate and panegyrist of the Established Church. That, however, his enlarged and affectionate spirit had no tincture of bigotry, there needed not such a pleasing little paragraph as the following to shew:

'My present lodging is more commodious, comfortable, and pleasant than the former; and, what is a material article in circumstances in any way straitened, considerably cheaper. It is, indeed, in a Dissenter's house. But when the concurrence of so many weighty reasons invites me to this situation, shall one single objection withhold me from it? which, however it may appear on a superficial view, if duly considered, is no objection at all. For do I long earnestly to dwell with my dissenting brethren ever more in heaven, and cannot I find in my heart to dwell with them a few months under the same roof on earth?'—p. 133.

In the latter part of the series there are many allusions to declining health, and some affecting anticipations of death, calmly expressive of the full felicity of Christian confidence.

Art. IX. *Fables and Satires*, with a Preface on the Esopian Fable. By Sir Brooke Boothby, Bart. 2 vols. 12mo. pp. lxiii. 192, 241. price 15s. Constable, Edinburgh.

THESE two costly volumes will never rank the name of their author, either among good writers, or among good men. The versification is of that common unimpressive kind, which a man of readiness might, without much difficulty, use in common conversation. It has neither delicacy, force, nor point; and runs on in a dull, monotonous, *improvisatore* sort of a tone, which fatigues the ear beyond all toleration. The satires, the gentlest of their race, consist of such exquisitely conceived and modulated poetry, and such keen and biting raillery as the following:—

'Whenever peace is to be had,
Some sacrifices must be made;
And a broad common basis found
Upon the fair and solid ground
Of mutual advantages,
Not mutual animosities.'—p. 190.

Of such effete and prosaic stuff as this, we find no difficulty in giving credit to Sir B. when he informs his friend that

‘ A Phædrus, I by chance had bought,
Serv’d to amuse the vacant thought;
Then to translate him I began,
And the work easily went on.’—p. 203.

But Sir Brooke is a reformer, and casts stones, most plentifully, at the ‘bigots, and hypocrites’, who

‘ With impious arrogance presume
The title of elect to assume,
Would be believed a chosen race
Minioned with God’s peculiar grace.’
‘ And all good works, as vain, reject
If not of their exclusive sect;
And to beatitudes prefer
The slang of canting minister.’

With a good deal more of the same disgusting and despicable slander.

It must be confessed that all this censure and moral instruction comes with admirable effect from the man who charges these sects with arrogance and censoriousness; and with a still better grace from the writer of a composition (vol. i. p. 83) the most beastly that it has been our fate to read, since we ‘heaved the gorge’ at the filthiness of Swift. Sir Brooke may say that he found it in Phædrus, but it was his duty to have left it there. He is sufficiently forward to declaim against the vulgarity of former translators. We wish he had been careful to correct his own.

Art. X. *A funeral Discourse*, occasioned by the Death of the Rev. Dr. Barnes, preached at Cross-street Meeting-house, in Manchester, on Sunday, 15th July, 1810, by John Yates, 8vo. pp. 86. 1810.

THIS sermon is distinguished chiefly by its heathenish, antichristian character. Dr. Barnes died in the 64th year of his age. This incident, though little remote from the usual course of human events, seemed, to Mr. Yates, to bear hard on the goodness and equity of Divine Providence. He sets himself, therefore, ‘to justify the ways of God to men,’ in this case. The death of good men being to themselves a release from both spiritual and corporeal evil, as well as a transition from the care and labour of this life to a state where the sphere of their beneficence shall be inconceivably *extended*; and, at the same time, serving to show survivors the end of their creation, the object they should aim at in the performance of virtuous actions,—to afford an example of the rise and progress and finishing of moral character,—and both to increase the love of virtue and to destroy the love of temporary good; our preacher infers, that it is not only consistent with the equity of the divine nature, but even expressive of the kindness and mercy of God.

After this vindication of Providence, Mr. Y. proceeds to improve the event in a memoir of Dr. Barnes. From this we learn, that even in his

early youth, by the care and diligence of his mother, his mind was deeply imbued with moral and religious principles ;—that, though he completed his studies for the ministry at Warrington Academy, he discovered in his first public devotional exercise a degree of earnestness, of zeal and animation which, however suitable to a preacher of the gospel, and conducive to the offices of religious instruction, at first astonished, and afterwards disgusted those who had been inured to the cold and comfortless regions of Socinianism ;—and that he spent about the last thirty years of his life as pastor of the society assembling for divine worship in Cross-street Chapel, Manchester,—in which station he appears to have been very useful, both in his public and private instruction, by his zeal and activity in promoting several public institutions, and by a diligent attention to the duties of charity and benevolence.

Art. XI. *Simple Pleasures*, designed for young persons above twelve years of age. By Miss Venning. 12mo. pp. 200. Price 4s 6d. Harris. 1811.

THIS is a respectable collection of common places in natural history, chemistry, &c. conveyed in the form of dialogues. We are unable to say much in praise of the style, which is too stiff and cumbrous for the subjects : and the whole volume has painfully reminded us of the superior attractions of *Evenings at Home*, and of Miss Edgeworth's delightful tales.

Mr. L. one of the *dramatis personæ*, in conjunction with his wife and two children, established a school in their village : 'but convinced that it is of importance to impress the minds of children with pleasing ideas of religion,' they devote part of the sabbath to reading and expounding—'Mrs. Barbauld's beautiful hymns.' And as some of these 'beautiful hymns' which are deemed worthy to supersede the bible, contain references to different flowers, the children are detached to pluck these flowers from the surrounding fields,—for what useful purpose it is not very easy to imagine. These edifying meetings are closed, not by prayer and praise, but by stories founded on facts, and suited to the lesson of the day. It is necessary to explain that this lesson of the day has no reference to the church service, but to 'Mrs. Barbauld's beautiful hymns.'

In a subsequent part of the volume, Catherine undertakes to teach her brother to play on the harp, and stipulates that in return Frank shall instruct her in the management of that truly feminine instrument, the fiddle.

Two or three of the facts are rather of a suspicious sort ; we very much question the following, quoted on the authority of St. Pierre, a most entertaining writer, but who seems to have paid little attention to that sound maxim of Boileau : 'Rien n'est beau que le vrai.'

'An Indian places himself astride upon a bamboo and thus crosses a river, swimming with his feet.'—A traveller has asserted, that crocodiles never touch those who thus pass a river, though they frequently attack the canoes, and even the sloops of Europeans. He at-

tributes this abstinence of so voracious an animal, to a natural antipathy to the bamboo.'

A Chinese may very naturally have this antipathy, but as the punishment of the bastinado is not yet in general use among crocodiles, we feel some little difficulty in accounting for this shyness of the bamboo. The following pretty little romance is, we suspect, much of the same kind.

'There is a sparrow of Hindoostan that has the instinct to light up its nest in the night-time with glow-worms, which it collects for this purpose; and attaches them to the inside of the nest by means of a tenacious clay.'

Now as we never heard of sparrows being afraid to go to bed in the dark, or much addicted to growing pale by the midnight lamp, and as we cannot conceive of any other motive for this whimsical illumination, we must take leave to reject the 'clay' as altogether apocryphal, and to receive just so much of the story as informs us, that sparrows find glow worms in the dark by their light, carry them to their nests, and either transfer them to their young, or eat them at their leisure.

Art. XII. *An Enquiry into the State of our Commercial Relations with the Northern Powers*, with reference to our Trade with them under the Regulation of Licences, the advantages which the enemy derives from it, and its effects on the Revenue, the course of the Foreign Exchanges, the price of Bullion, and the general prosperity of the British Empire. London, pp. 110, Price 3s. 6d. Hatchard, 1811.

THIS pamphlet appears to be the production of a sensible, well informed, and sufficiently impartial man. It is on the whole ably drawn up, and may serve to convey, in a cheap and intelligible form, much useful and interesting information. The writer has taken pains to make himself acquainted with the state of things, and communicates the result of his inquiries and reflections, distinctly, and without the slightest tinge of pedantry or pertness.

He sets out with a sort of bird's eye view of our recent and actual relations with the Baltic powers. Without giving any opinion on the justice or injustice of our base and disastrous attack on Copenhagen, he states it as his decided conviction that, the blow once struck, policy clearly dictated the retention of the island of Zealand, and he expresses his firm belief that if it had been retained, Russia would have hence been effectually intimidated from entering into hostilities against Great Britain. The object of this part of the inquiry is to shew, and in our opinion, with success, that our government has adopted, more especially with respect to Russia, a very erroneous system of policy. In fact it must be obvious to the most superficial politician, that with a monarch of weak and wavering mind, such as the present Czar, mild and temporizing measures were only calculated to confirm him in his resolution, and to induce him to persevere in a plan whose vigour we dared not imitate, and whose injurious effects we admitted

by our efforts to evade. We have been long since told by respectable naval authorities, that Cronstadt might have been taken or destroyed by a well conducted attack: and there can be no doubt, but that if a vigorous system had been adopted and adhered to, the weak and heartless man whose very personal character seemed changed by the conferences at Tilsit, and by his dread of Napoleon, would have treated us with equal respect, when compelled to regard us with equal fear. Instead, however, of acting on this decisive plan, and especially instead of sealing up every Russian port, and retorting upon our enemy the privations which his non-importation edicts were designed to inflict upon us; our administration completely played into his hands, gave him every facility for exporting his superfluous produce, and by an indiscriminate and unlimited issue of licences, enriched the continental merchants with English bullion, filled the enemy's ports with sequestered ships, and confiscated produce, and glutted our own warehouses with Baltic merchandise.

It does not very clearly appear by what motives ministers could have been actuated in their adoption of this strange scheme. If revenue were their object, the present writer shews that it could not but fail on a just calculation.

'As to the deriving of revenue from Baltic importations, it may be fairly admitted that the amount of the duties arising from them has certainly been considerable. With reference, however, to the magnitude and extent of this branch of our commerce, the revenue which it has produced, forms but a small per centage on the whole amount, as many of these articles subject only to very moderate duties, and others upon which larger duties are imposed, are in great part consumed by the government itself.'

He is, we think equally successful in pointing out the injurious effects of the licence system upon the course of the foreign exchanges, in enhancing the price of bullion, and in its operation upon the prosperity of the Empire.

Art. XIII. *A Sketch of the life of Thomas Prior, and a Series of letters written by him*, principally addressed to his relatives on the importance of religion. Compiled by I.R. Prior brother of the deceased 12mo. pp. 159. Gale and Curtis. 1811.

ALTHOUGH the subject of this memoir moved in a humble sphere of life, yet the book itself cannot fail to interest pious readers. It contains a simple, natural, and apparently faithful account of a young man, who, notwithstanding the care and solicitude of religious parents, broke through all the restraints of conscience in the pursuit of pleasure, but who after several relapses, was effectually brought home to the shepherd and bishop of souls, and died at the age of twenty-seven full of hope and peace. The letters, fifty-four in number, and occupying almost the whole of the volume, were written during the last six years of his life; and are chiefly remarkable for a spirit of simple and ardent piety.

Art. XIV. *Patriarchal Times, or the Land of Canaan*; a figurate History, in seven books, comprising interesting events, incidents, and characters, founded on the Holy Scriptures. By Miss O'Keeffe. 2 vols. 12mo. price 10s. 6d. Gale and Curtis. London.

WE cannot say that we very highly approve the degradation of the Holy Scriptures into the materials of an every day novel. There is a simplicity in the plain and antique histories of the sacred records which cannot but be injured by addition; and a sacredness of truth in their narration which rejects the unhallowed intrusion of foreign ornament. We would object particularly to the intrusion of such ill calculated works into any system of education. The Scriptures, and nothing but the Scriptures;—they contain enough of interest to charm the opening mind; and the brief and impressive narrative takes a stronger and more permanent hold upon the memory, than if it were encumbered with decoration, or protracted by minute detail.

With these exceptions, we are not disposed to say any thing in dispraise of these volumes. They contain seven figurate, as they are quaintly called, histories, founded upon incidents in the lives of Abraham, Ishmael, Isaac, Jacob, Esau, Joseph, and Benjamin; and without which any remarkable departure from the original records, are wrought up with considerable discrimination of character, and with occasional felicity of description. At the same time we cannot forbear suggesting to the fair author, (if, as it should appear she be a lady, and young,) the expediency, of giving her mind a more decided bias to better pursuits, and of aiming at the production of more useful and lasting compositions.

Art. XV. *Glenochel, a descriptive Poem*. In two volumes. By James Kennedy. 12mo. pp. 308, 408. Price 13s. Vernor and Co. 1810.

IF we could for a moment, conceive it possible that any one could be weak enough to try a *hoax* upon the public at his own serious expence, we should strongly suspect Mr. Kennedy of meaning to laugh at his readers. As it is, however, we are compelled to give him credit for having, in sober sadness, and full confidence of the validity of his poetical diploma, obtruded on the world two volumes of as bald and uninteresting versification, attended by as dull a train of notes, as we almost ever remember to have perused.

The 'poem' itself, consists of more than a thousand four line stanzas; a mode of composition most admirably calculated to weary the reader, when extended to any considerable length, by the unvarying recurrence of the same forms and cadences. In the whole of this formidable collection, we have scarcely been able to detect a single verse of genuine poetry; though it would be unjust to Mr. Kennedy not to state, that he has enriched our language with many original combinations and forms of speech. Of his skill in alliteration some judgement may be formed from the following specimens.

'Now flits the *night-bird*, on the *wing*,
With many a *wailful warning* sound;
And *wild*, and *waste*, and *wanton* spring
The *weed*, the *windle* all around.

Kelpy, kenless, plies his clacking kern.
 Horrent hurls of watery war.
 Frisky fairy featful plays,
 Fulgulary flure'—for the flash of gunpowder.

He frequently displays his powers of invention in words of such exquisite coinage as 'inumbrating,' 'rillets,' 'wreakful,' 'rorations,' 'pangful,' 'meral,' 'conchal,' 'armitremendous,' 'matinizing,' &c. But in compound epithets he is quite unrivalled. We are charmed with them in every page; and that our readers may partake of our delight, we present them with the following selection, referring them to the poem itself for an inexhaustible store. 'Rock-hugg'd,' 'crag-incurtained,' 'throoe-rackt,' 'shade-oblationed,' 'clover-odoured,' 'spright-begetting.'

It is scarcely credible that one who has quoted, with applause, the simple and beautiful strains of Bruce of Lochleven, could mistake this inflated phraseology for either poetry or sense.

Art. XVI. *A Letter to Henry Brougham, Esq. M. P. on the subject of Reform in the Representation of the People in Parliament.* By William Roscoe, Esq. pp. 16. Printed by Smith, Liverpool. 1811.

MR. ROSCOE's prescription for the diseases of the body politic is the general suffrage of householders, and the exclusion of placemen and pensioners from the House of Commons. He has the modesty to call this untried experiment, how much more influence the governed ought to have over the governing, a *reform*,—a *restoration* of the balance, and to represent all who deem it hazardous, as the patrons of corruption. A real restoration, or rather *better adjustment* of the balance, is quite a different thing from making the monarchy and aristocracy kick the beam.

Art. XVII. *A Letter to Dr. Jones, on the Composition of the Eau Medicinale d'Husson.* By James Moore, Member of the Royal College of Surgeons, Director of the National Vaccine Establishment, &c. 8vo. pp. 46. Johnson. 1811.

IN this neat and interesting pamphlet, Mr. Moore (brother of the late lamented general) gives an account of ~~the~~ progress of reasoning and experiment by which, as he conceives, he discovered the composition of the celebrated French remedy for the gout. He supposes it to consist of 3 parts of the Wine Infusion of White Hellebore and 1 part of Liquid Laudanum; and his evidence for this conclusion appears much too complete and satisfactory, to be resisted by the pretence of M. d'Husson, that the medicine is a mere wine-infusion of a single plant. There seems reason to believe that the idea of using Hellebore was suggested by a passage in Pliny. We sincerely hope that experience may confirm Mr. M.'s opinion, and that the use of this powerful remedy, under the direction of scientific physicians, may greatly contribute to the relief of the diseased, without hazard to their constitutions.

Art. XVIII. *The voice of God to the Churches.* A sermon on the death of the Reverend George Cran, Augustus Desgranges, and Jon. Brain. Missionaries in India from the Mis. Soc. Preached at Gosport, March 17, 1811. By David Bogue. 8vo. pp. 35. Price 1s. Williams, Baynes, &c. 1811.

A Sermon which contains three biographical memoirs, especially when the subjects of them were pious and able missionaries, must necessarily be very interesting to the Christian reader. It is not merely calculated, however, to gratify the pensive and inquiring solicitude of pious minds, but to inculcate a variety of judicious and important lessons. As we despair of giving a satisfactory abstract, either of the biographical or didactic portions of the discourse, within reasonable limits, and are unwilling to omit the present opportunity of announcing it, we must content ourselves with a hasty but cordial recommendation of it to all who feel for the salvation of the heathen.

Art. XIX. *Effect of the Continental Blockade upon the Commerce, Finances, Credit, and Prosperity of the British Islands.* By Sir Francis d'Ivernois. London. 1810.

SIR Francis d'Ivernois is the unfortunate author of various pamphlets which have had for their object to prove the incurable ruin of France, from the undeniable ruin of her finances. Unintimidated by the failure of former predictions, he now comes forward to prove that the resources of England are uninjured, and her vital strength unimpaired, by all the measures which Napoleon has taken for the destruction of her commerce. We confess that our fears of the success of our enemy in this his favourite plan, are not in the least abated by the statements and reasonings of Sir Francis. Indeed it rather increases our dismay that a gentleman whose auguries have been constantly and most uncourtously contradicted by subsequent events, should have again ascended his tripod—the prophet of success to us, of discomfiture to the enemy.

Art. XX. *A Letter upon the mischievous influence of the Spanish Inquisition*, as it actually exists in the Provinces under the Spanish Government. 8vo. pp. 31. Price 1s. 6d. Johnson and Co. 1811.

THE object of this letter, originally written in Spanish, and published in *El Español*, (a monthly Spanish Journal, printed in London) is to shew that the Inquisition, even though deprived, in a great measure, of its judicial terrors, still exerts a most hateful and pernicious influence over the minds of the Spanish people. The writer asserts, that its laws, forms, and principles, remain unchanged; and that they are only prevented from exerting into action, by an improvement in the state of society: and he advances in proof the story of a female devotee burnt, within his recollection, at Seville. The principal injury, however, which, in his apprehension, results from this institution, is the restraint which it imposes on mental freedom, by prohibiting its excursions into some of the most interesting and

enobling subjects of inquiry ; ' the expurgatory list, ' he says, ' being an index of all the excellent books, that ever appeared in the republic of letters, including even, till very lately, the bible.' He then exposes the futility of the argument, that the Inquisition tends to counteract the prevalence of French revolutionary principles : and on the supposition that after all that can be urged, it will continue to exist for a time, he concludes, by proposing some regulations to limit the extent of its interference. The pamphlet is sensibly written, and apparently by a person whose opportunities for observation have been considerable. A fair specimen of the reasoning, will be found in the following paragraph.

' I see you would urge my own words against me, and will tell me, that at any rate, the best prohibited books were to be found in Spain.—Yes, Sir ; —but do you account as nothing, the great inconveniences attending this underhand study ? the remorse and hesitation of the youth, who for the first time, opens a prohibited book ? Either he must at once break through all the principles of religion, which support his moral ideas, or he must suppose that he has committed an enormous crime : a crime which spiritually separates him from his church. An Excommunication ! converts even his religious acts into crimes—he cannot wipe it off without delivering up his books—without accusing the friend through whom he procured them, and betraying the confidence which was placed in him. Oh ! I do not speak by hearsay. I can remember the bitterness it occasioned me in my early youth ; when full of ardour for learning, and combating between my religious timidity, and the feelings of an honest heart, between the call of reason and the precepts of a confessor, to whom I was taught to listen as to an organ of Heaven, I preferred what I firmly believed my condemnation to betraying my friend. He must know very little of morality, and be ignorant indeed of the heart of man, who doubts of the mischievous effects of a remorse for crimes which actually are not so, but which are made to consist in actions difficult to be avoided. They harden the heart and prepare it for real crimes. Can there then be any thing more barbarous than to oblige the studious youth of a nation to combat between immorality and ignorance ?' pp. 20—21.

Art. XXI. *Elements of Rhetoric*, or the Principles of Oratory delineated : in which all the branches of that noble art are considered, and illustrated by examples, of disposition, exordium, narration, proposition, confirmation, refutation, conclusion, tropes and figures, drawn from those sacred fountains of knowledge and wisdom, the Holy Scriptures. By John Luxton. A Layman of the Church of England. 8vo. pp. 100. Price 3s. 6d. Hatchard. 1811.

THIS is one of the numerous works, in which there is little to commend but the good intention of the writer. To know how to name the tools of rhetoric, is no very important acquisition ; nor is it of any great consequence to ascertain that they were unconsciously used by the sacred writers, long before they were named. The book, however, will not be wholly useless, to those who are unacquainted with Cicero, Quintilian, Ward, Fenelon, Gibbons, and Blair.

CORRESPONDENCE.

To the Editor of the Eclectic Review.

IN your literary Journal for the months of July and August, I see some observations on the Book of Job, as translated by Miss Smith; and I wish, through the same medium of communication, to convey a few short remarks to the learned author of them. In vindication of my own opinions, I feel no inclination to urge any thing; and to the article of criticism, as far as it relates to them, beg leave only to answer, *what I have written, I have written*. But in behalf of the amiable, and accomplished translator, it would be *unjust* to be silent; and if I have excited the astonishment of the learned critic, by, what he is pleased to call, an *injudicious*, and even *contradictory* partiality; I shall increase it still more, I fear, by an explicit avowal, that all that he has advanced in proof of it, by confirming more strongly her claims to superior excellence, tend to justify that partiality to its greatest excess.

Most of the errors, which the erudition and ingenuity of the reviewer have discovered, (and much of both is certainly displayed in the critical dissection) are only, what the acute examiner, with candour, supposes them to be, *maculae quas incuria fudit*; or such as the fair writer intended to have corrected upon a subsequent revision of her text. This is a just statement of the case: and had any sort of revision taken place; or had she, for a moment, imagined, that this her religious exercise, would ever have been submitted to the public eye, it is equally just to suppose, that the able translator would (and almost *currente calamo*) have spared the reviewer the greatest part of his animadversions. With all its faults and blemishes, however, the simple yet splendid diction, the bright thoughts, the original conceptions, the spirit, the genius, the style, and character of the version remain the same; and even in the amended passage, which is purposely brought forward to correct Miss Smith's mistakes, Taste and Judgment might perhaps be tempted to exclaim: *Cum hæc errare mallet, quam cum illo recte sentire*. But be this as it may; in Hebrew literature (supposing however no innovation to be made upon the text, and no unwarranted meaning to be affixed to the words of it) every new conception of a passage, and every hazarded conjecture, is, but at best, a *proposal* of improvement; and a difference of version, of which the book of Job bears ample testimony, leaves only the choice of opinion, without placing the meaning beyond the reach of controversy, or settling it by any final or absolute decision.

It must be confessed, however, that this skill of interpretation, judiciously employed, has rescued many a holy verse from obscurity, and thrown abundance of light on various parts of the sacred writings: and the chief object of these remarks is, to restore to Miss Smith, or rather to maintain her possession of, *that share of skill*, of which the learned reviewer has attempted to deprive her. If Miss Smith be the mere copyist she is represented to be, the standard of her excellence, as a translator, will be reduced to a measure of very easy, if not ordinary, attainment;

and if, after consulting Parkhurst's Lexicon, which she professes to have been *her only guide*, she had found the means, or the opportunity, of improving upon his directions, by the aid of other commentators, I see no merit that can justly be ascribed to her version, beyond that of industrious research and judicious selection. And this being admitted, the confidence with which I speak of her having seen no other version but that of the Bible, must also be admitted to be a vain boast of talents she did not possess, and far exceeding the bounds of the utmost partiality.

But in order to bring the question fairly before the reader, I must first have recourse to my own statement. It stands thus: "Through the whole of her (Miss Smith's) remarks and alterations, she never alludes to, and I am confident never saw, any other version but that of our Bible; and although, in her occasional deviations from it, there is, in many passages, a similarity of construction with that of some, or other, of our best commentators, there is also a certain dissimilarity in the turn of thought, or in the mode of expression, that peculiarly marks it to be her own; and removes any suspicion of her having borrowed from them, or of having been biassed by any preconceived opinions."

In direct opposition to this statement, and after quoting (and so far honourably) the whole of it, the reviewer observes:—"On what this confidence is founded, we know not; but if it simply refer to her *never alluding* to any authority she has copied, he (Dr. R.) might as well have said, that she had never seen Mr. Parkhurst's Lexicon; for although half (perhaps more than half) the proposed alterations are derived, verbatim, from this volume, there is no note of allusion in any place. *We believe she was in possession of Stock's version from various synonymous renderings.*"

To establish this belief, the reviewer then proceeds to adduce, and compare, many of these renderings; and on one passage in particular, ch. 41. 22, *And fainting dances before him*, which I had noticed as a very bold and singular expression, he makes the following, I cannot call it critical, observation, nor do I choose to give it another name. "We agree with the learned editor, that the above is a *singular expression*; so *singular*, that it appears to us almost impossible that any two interpreters, unacquainted with each other, could have employed it to have expressed the meaning of the original: yet in Dr. Stock the passage is rendered thus; *And before him danceth swooning.*"

Had the reviewer, Sir, been acquainted with the character of my much valued friend, he would not have risked such a surmise, in the face of her own positive assertion. And although he might have questioned the attainments of her intellect, he never would have doubted her regard to truth. He would have been persuaded, that it was impossible for a being, who shrunk from worldly applause, and dreaded, above all things, the being known to possess any learning, should seek to shine, and that too, before her dearest friends, in borrowed plumes; or wish to assume any credit that did not properly belong to her. The modesty, and unassuming simplicity of her character, led her always to retire from notice; and if the reviewer would only read her private reflections in the first volume of the Fragments, p. 131, and then turn to the letter he himself has quoted, written to her enquiring friend, in 1805, and wherein she tells her,

I never read Peters on Job, nor any thing about the Hebrew language, except the book of Dr. Kennicott, which you lent me, and Lowth's Prælections. Parkhurst has been my only guide, but I fancy he is a very good one—

He would then cease, I think, to be *astonished at my confident assertion*, because he would then be satisfied, that such a mind was incapable of the meanness of deceit, or of borrowing from others a fame she so justly despised. Here she *fully acknowledges her obligations to Mr. Parkhurst*; and the inference is most fair, that, had she felt them, she would, with equal pleasure and justice, have recorded the different aids she had received from others. If I had therefore nothing but inference to weigh against inference, and the balance was held by an impartial hand, on whose side would the argument preponderate? On the one, that the reviewer says, is loaded with partiality; or the one, that, I am constrained to say, is loaded with prejudice.

I could have wished, Sir, that the criticism of the reviewer (for it is that of an accomplished scholar) had not been blended with these unfounded suspicions; and thus exhibited an incongruous mixture, of admiration and censure; of greatness of understanding, with littleness of mind; of *extensive*, and (as he allows) *almost unrivalled* talents, with a limited, and narrowed exertion of them. The reviewer perhaps will wish so too, when I plainly tell him, that Miss Smith neither *did*, or *could* profit by the version of Dr. Stock, which did not appear, and, according to the Bishop's own account, was not even in contemplation till a considerable time after her translation was completed. In January, 1804, (for I must now refer to dates) Miss Smith came to Bath, and brought with her the version she had made of the Book of Job, which she read (for their amusement) to her two female friends, Mrs. Bowdler and Miss Hunt. When I undertook the pleasing, though melancholy, task of editing it, *the same MSS. copy* was put into my possession, on which was inscribed, in her own hand, 1803. The work also was so closely written, that little could be added, even as a note, after that time; and the only correction made in the text was in ch. 13. v. 3, where the proposed alteration is interlined. So much for the supposed plagiarism from Dr. Stock: and unless the incredulous critic will now reverse his argument, and contend, that, this being the case, the Bishop *must* have seen the MSS. of Miss Smith, he will allow his own insinuations to have been *more incautious* than the assertions of her *too confident and too partial friend*.

But let me do justice to the learned reviewer. Strong and stubborn as he finds appearances to be, against the fair translator, from a similarity of reuderling with many passages of Dr. Stock, (and which, he says also, might be multiplied to a very considerable number,) he does admit that such coincidences, *singular as they are*, do not amount to *full proofs*; but his admission goes no farther than to the Bishop's version, *for although he acknowledges, that he cannot speak, upon this subject, with positive decision, still he is satisfied, that he may do so, with respect to the assistance borrowed from the translations of Scott and Grey.*

I cannot rebut this charge with the same evidence that I have done the foregoing, because it certainly *was possible*, for Miss Smith to reap the fruits of their

labours. But I can affirm, that her own mental stores were not increased by them, during the progress of her work; unless we can suppose her memory, from a previous acquaintance with their notes and emendations, to have laid by for use, and future distribution, the choicest parts of their intellectual treasure. During her two years residence at Coniston, (1802-3,) in which time she prosecuted, and completed her work, she had no comments to peruse; no writers of eminence to consult; nor, in that sequestered spot, a possibility of procuring any, had she wished for, or wanted their assistance; and both Scott and Grey were, in fact, as much out of her reach, as Junius and Tremellius, Schultens and Castalio, St. Jerome and Diodati. Her stock of Hebrew books was confined to the small list she herself has given of them; nor till her return from Bath, in 1804, (consequently long after her translation was finished,) was her library increased by any *bought* or *borrowed* book that had the smallest reference to Hebrew literature. Her mother also, (and whose testimony is the strongest that can be had upon this occasion,) under whose roof she prosecuted her studies, and who must have known, externally at least, and as far as the *names of books* were concerned, the nature and direction of them, never saw, and never found in her possession, any of these aiding commentators; and after the most cautious, and strict examination, thus concludes a letter now lying before me. "From my perfect knowledge of her character, and of the events of her short life, I have no hesitation in declaring, I believe the translation of Job (whether good or bad) *to be entirely her own*."

With this declaration I now close my remarks, and am truly grieved to find myself thus publicly called upon to make them. When, as editor of Miss Smith's work, I prefaced it with a few observations, not, as I expressed myself, to stand up in her defence, (*for of that she had no need*) but to offer a tribute of affection to her memory, I spoke, as it appears, unadvisedly with my lips; for I never counted upon this mode of attack. But it has been made; and the defence she *now* does stand in need of, will, at least, by your insertion of this letter, go along with the accusation.

I may have been too warm in my observations; I may have supported alterations, which others might think objectionable; and I may have passed by errors, that less partial, or more severe examiners, might judiciously notice. This lay within the province of criticism; and had not the reviewer travelled beyond the limits of it, in search of blemishes, none that he might have discovered, would, or could have been cause of complaint.

But the question *now* is, not about Miss Smith's genius, but her sincerity; not respecting her talents, but her truth; and if, in the face of her reply to her friend, Mrs. B. (and who, be it observed, had been making enquiries concerning her Hebrew studies,) she could explicitly declare, *that she had never read Peters upon Job, nor any thing about the Hebrew language, except in the few books she distinctly specifies*, the reviewer charges her with a *consciousness of having borrowed from a variety of commentators*, I can only say, that, however highly the reviewer may appreciate her endowments, the imputation degrades with a worse than puerile vanity, a mind, whose dignity was a renunciation of praise, and whose grandeur was humility.

Whether such an imputation be well founded, the reader may now determine; and if, for the reasons I have stated, I am not disposed to agree with the learned reviewer, let him be assured that I differ from him with respect; that I greatly value his learning, and thank him also for the many polite expressions towards me, where our opinions have not been in unison.

I remain, Sir,

Your obliged humble servant,

F. RANDOLPH.

We have given this letter at length, though with some inconvenience to ourselves, as well from a desire to evince a general spirit of impartiality, as from a real respect for the character of its excellent writer; a respect which is not even now diminished upon any *essential* point, notwithstanding the unnecessary irritability which ferments in a few passages. It only remains for us, now that the whole of the evidence is before us, to submit a short statement of the entire case.

Upon the death of Miss Smith, which took place the 7th of August, 1806, she left a manuscript translation of the Book of Job, which was edited by her friend, Dr. Randolph, in 1810; and contains a few passages, in themselves extremely *singular*, and *unobvious*, certainly not offering the *direct*, and, in our humble opinion, not the *real* meaning of the original, which are likewise found either in Scott's or in Bishop Stock's version, with a very slight variation, in the very same words: the arrangement of the work, moreover, which is equally *singular*, being precisely that of Mr. Grey. It was hence a part of common logic and of common sense, to suppose that Miss Smith had availed herself of these valuable translations, two of which have been before the public for about fifty years; and the other (Dr. Stock's) for nearly *seven*, and consequently two years before Miss Smith's decease. And we were therefore not a little surprized at the observation of her learned editor: "through the whole of her REMARKS AND ALTERATIONS, she never *alludes* to, and I am confident, never saw any other version but that of our Bible." Pref. p. xiii, Upon which we observed as follows: "On what this confidence is founded we *know* not; if it simply refer to her never *alluding* to any authority she has copied, he might as well have said that she had never seen Mr. Parkhurst's Lexicon; for although nearly half (perhaps more than half) the proposed alterations are derived verbatim from this volume, there is no note of allusion in any place." We added, that "we *believe* she was in possession of Stock's version:—we do not however say that such coincidences (those then quoted) are *full proofs*; but they at least render it *highly probable*.—But though we cannot speak with full decision upon this subject, in regard to Dr. Stock's translation, we submit to our readers that we may do so with respect to both Scott's and Grey's:" and we closed our observations with saying; "it is impossible not to invert the *incautious* assertion of her too partial friend, and to affirm that we are confident she *has* seen other versions than that of the Bible; and we have no doubt that had her active and *valuable* life been spared till she had *finished* the work before us, she would openly have admitted the different aids to which she had been indebted."

Now it must be obvious to every reader, that the only question in dispute upon this subject is a mere question of opinion between *Dr. Randolph* and *ourselves*: and that Miss Smith, who, unhappily for the world, died while her work was in an *unfinished state*, is totally out of the record. We have admired her talents, approved the path which it *seemed* to us she had pursued: and have conceived, from the frankness and sincerity of her character, she would, had she lived to have *completed* her undertaking, have pointed out the path she had *actually* pursued, and the various aids she had derived. Dr. Randolph, however, thinks differently; and has, in what to us appears a most unaccountable manner, extorted a charge of *plagiarism* advanced by us against Miss Smith in the above passages; the very idea of which (we mean the use of another's thoughts with a *wilful* suppression of the sources from which they were derived) never entered into our heads, and we believe never can enter, from any thing we have written, into those of any of our readers.

We cannot, however, suffer the burden to be thus thrown off the shoulders of Dr. Randolph upon those of a person, who is in no respect *immediately* implicated in the *question of opinion* before us, and who is no longer in existence to settle it by her own personal interference. We return to the only point in dispute between the only parties disputing; and are compelled to observe, that the whole of the defence of Miss Smith's *truth* and *sincerity*, thus warmly brought forward, is a work of superfluity; since we have uniformly been just as far from impeaching, or even suspecting, them as her very zealous friend and advocate himself.

In support of *his own opinion*, that Miss Smith never saw or consulted the versions we have conceived she did, Dr. Randolph first refers us to an extract from a letter of her's, inserted in the preface, p. xii. and dated 1805, two years *after* the period in which it now appears that she wrote her translation of *Job*: in which she says; "I never read *Peters* on *Job*; nor any thing about the *Hebrew language*, except the book of Dr. Kennicott, which you gave me, and Lowth's *Prælections*. Parkhurst has been my only guide, but I fancy he is a very good one." And it is upon the strength of this extract that Dr. Randolph chiefly charges us with doubting Miss Smith's sincerity.

Now, in the first place, we did not know, and had not the means of knowing till Dr. Randolph's letter reached us, that this extract was written *after* the composition of her translation; and therefore could not possibly have any view of impeaching her veracity. Next, if we had known it, we should have regarded it as nothing to the *question of opinion* between the reverend scholar and ourselves; because the only work she excepts as having read on the *Book of Job*, is *Peters*, and we have never accused or suspected her of having read him; for the rest of the extract refers, not to *translations* of the Book of Job, but to works on the principles of the *Hebrew language*, with which neither Scott's, nor Gray's, nor Stock's version have any thing more to do than the common English translation, which it is admitted she had read. And, thirdly, notwithstanding this *general* assertion, and which was certainly never meant to be otherwise than *general*, we had evidence (and evidence to which Dr. Randolph himself must defer) that she *had read other books* even "about the He-

own language" than those here quoted: for the *Doctor himself tells us*, in the very passage of his preface preceding this of the extract, that "Mr. Claxton gave her a little book which contained maxims and opinions of the rabbis, and sundry roots of Hebrew words: and his library furnished also a collection of prayers used in the Jewish synagogue. She had also *Bayley's Hebrew Grammar*, and when she began to study that language, she had an opportunity of consulting *Leigh's Dictionary*. These appear to have been all her helps till the year 1801, when she was put in possession of *Parkhurst's Lexicon*." This is an important passage, for it involves her defendant in the very same accusation in which he has endeavoured to involve us.

Dr. Randolph next grounds his opinion, so far as relates to any assistance derived from *Dr. Stock's version*, on Miss Smith's version having been gone through and fairly copied in 1803, being two years before the publication of *Dr. Stock's*; from which fair copy, "containing only a single correction" and marked "in her own hand 1803" the posthumous work, he tells us, was published: and (concludes this part of his reasoning with a hint that the incredulous critic (a singularly misapplied term) ought to "reverse his argument, and contend, that, this being the case, the Bishop *must* have seen the manuscript of Miss Smith."

It hence follows, then, even in the opinion of Dr. Randolph, that the identity of image and of terms in the passage referred to, in these two versions is extraordinary, and requires some explanation. Now this is precisely what has struck us from the first. We have admitted it to be possible that both translators may have fallen upon the same singularity of idea and of language; but have thought it more probable that the one had borrowed it from the other. Dr. Randolph seems more disposed to think that, of the two, the Bishop has borrowed it from Miss Smith; and could he put us in any way of tracing that his lordship had had an opportunity of consulting Miss Smith's MSS., we should have no hesitation in acceding to such an opinion. But as this does not seem to be the case, and as bishop Stock's version, though written last, was published many years first, it is most candid, we think, to conjecture, that, unless both are originals, the fact of copying should rest with Miss Smith. The date of 1803 upon the fair transcript, in her own handwriting, and the general assertion of her friends in no respect militate against such an opinion: since, in consequence of its being a fair transcript, she may have chosen to continue it so, by recopying the entire page with the approved alteration. We say this appears to us more probable, than that the same thought and words should have been copied by Bishop Stock from Miss Smith's manuscript; but we still admit, as we have done from the first, that both *may* have been originals, though it is against the common rules of evidence that they should be so.

With respect to the aids supposed by us to have been derived from Scott and Grey, the question is reduced to a mere shadow of dispute, if it have not altogether vanished by the admission of Dr. Randolph himself. "I cannot," says he, "rebut this charge with the same evidence that I have done the foregoing, because it certainly was possible for Miss Smith to reap the fruits of their labours." Now this is all we have attempted to point out; for the mode in which she reaped these fruits, whether by memory, or from a perusal of such works at the time, is of no consequence: but

what then becomes of Dr. Randolph's previous declaration, which alone laid the foundation for this controversy: "through the whole course of her remarks and alterations she never alludes to, and I am confident never saw any other version but that of our bible."—We appeal to his own candour, and will abide by that integrity which we know governs his heart, and that judgement which we have felt guides his Pen, to declare whether we had not some reason for affirming that, "this observation appears to have been hazarded too hastily," and to have been somewhat "incautious."

**** The Select Literary Information and List of Works recently published, are deferred for want of room.**

ERRATA.

P. 603, l. 16, for two, read ten.

— l. 40, after lamentable, read inattention.

P. 607, l. 7, for Thompson, read Thomson.

P. 727, l. 46, for from, read for.

P. 919, l. 38, for emancipation, read emanation.

P. 921, l. 39, for describing, read desecring.

P. 922, l. 39, for opposite, read apposité.